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Sandwich Eslands.

REPORT OF MR. LYONS.

Schools—Number and Appearance of the Pupils.

THE period embraced in this report is the whole of the year 1842. The first subject to which it adverts is the condition of the schools. In a former communication, published in the Herald for July, 1842, it was stated that a school for teachers had been established at this station, conducted upon the eelf-supporting plan. "They bring their provisions with them," said Mr. Lyons; "when these are expended, they return for a new supply. The good people of the place furnish them with house-room." Since the last report, this school has been in operation about five months; it was then suspended to allow Mr. Lyons to visit the different parts of his immense parish, and also to enable the teachers to return to their schools, where they were greatly needed. There have been two examinations, at which about fifty teachers were present; many of them appeared well.

Of the schools taught by natives, there are twenty-two; in these there are thirty-six teachers. The number of children in all the schools is 1,128; showing an increase of one hundred since the previous communication of Mr. Lyons. Some idea may be formed of the progress of the schools, by comparing the statistics of the former report with those contained in the one just received. Then there

were 409 readers, now there are 632; then there were 246 writers, now there are 498; then there were 390 pupils in mental arithmetic, now there are 522; then 219 were studying geography, now 100 are attending to the same branch.

Mr. Lyons has given a very full account of one of the examinations of these schools, which occupied him, altogether, about eight days. "It was very different from former examinations, which I could despatch in a few hours; then there was nothing to be done except to hear a little blundering reading, or call up a class of wild boys and girls to repeat the alphabet."

The attention of Mr. Lyons was immediately arrested by a manifest improvement in the external appearance of the pupils.

As I glanced my eye over the schools, it was pleasing to see so many pupils clothed in English dresses. Out of the whole number, I counted about two hundred girls dressed in calico and white, and about fifty boys in shirts and pantaloons. Some few appeared in spencers. There was also, on the part of some of the girls, a display of shawls and handkerchiefs. Many others could show a shirt, or some other article of English clothing. Nor did all that was pleasing in appearance apply to dress merely; the manners must be mentioned as entitled to commendation. Of many it may be asserted that they appeared well, when called upon to answer questions, or to recite what they had previously committed to memory.

Proficiency-Temperance.

But the proof of their intellectual improvement was still more gratifying.

Once I could not have been induced to believe that native children would make such proficiency in mental and written arithmetic, under native instructers. Their progress during the last year has altogether exceeded my highest expectations. I venture to say that many of the pupils would not suffer from a comparison with an equal number, in my own native land, of no greater advantages. They would take a long and complicated question—requiring the exercise of all the fundamental rules of arithmetic—and run through it, giving the whole process and reasons, with a rapidity and a correctness that would do honor to pupils in any enlightened country.

Mr. Lyons is perfectly satisfied that natives, when properly instructed and adequately supported, will make efficient and successful teachers. His anticipations, in this respect, have been more than realized. The fact augurs well for the speedy and durable improvement of the natives.

Nearly one fourth of the pupils had committed to memory portions of Scripture; the number of verses recited to Mr. Lyons was about 2,700.

Another pleasing fact, apparent from this examination, was the stand that a majority of the pupils had taken in respect to tobacco, and all intoxicating substances. Of distilled liquors and their effects, most of the children are entirely ignorant. But tobacco and awa and fermented potatoes and bananaswith these and their effects they are acquainted. Hence they nobly resolved that they would forever let them alone. About nine hundred made this resolution. Temperance songs, printed and circulated among them and committed to memory, had done considerable towards leading them to this resolution. These songs had reference to tobacco as well as to distilled liquors. It was not a little amusing to hear a whole school recite in concert one of these

But a still more gratifying fact remains to be mentioned. About one hundred of the members of these schools profess to be the children of God. How many schools in this country contain an equal number of hopeful converts?

Tours-Roads-Privations.

It was stated in the Herald for May, that the field of labor assigned to Mr. Lyons is divided into seventeen parishes, which are generally from three to five miles distant from each other. The missionary who has so extensive a charge, must necessarily make frequent and laborious tours. In no other way can he preach the gospel to all; in no other way can he ascertain the spiritual condition of his flock, and divide to each, as he may need, consolation, reproof, exhortation, etc.

From the report of Mr. Lyons, it appears that he made, during 1842, three tours through the principal part of his field, each of which required from ten to fifteen days. To enable the reader to form some idea of this kind of labor, and also to introduce him to the native dwellings, and acquaint him with their habits of life, two or three passages, from this part of the report, will be published entire. Alluding to the requisite preparation for these excursions, which sometimes extends to food and even water, he remarks:

At Puako and Rawaihae on the shore, not unfrequently, there is no food to be had. The people live without food for days together, except a little fish which keeps them from starvation; nor is this to be had every day, as the ocean may be so rough that they cannot fish, or a governmental working day may interfere, and then the sailing of a canoe is prohibited unless the owner chooses to pay a fine. The water too at these places is such that I cannot drink it; I would as soon drink a dose of epsom salts.

Having prepared the necessary baggage and procured a suitable attendant, we commence our journey. I take my staff and umbrella; he takes his mamaka (a pole with the baggage attached to both ends) across his shoulders, and thus we pursue our way-a lone and desolate way for the most of the first day. If we take the route to Hamakua, there is, in wet weather, a marsh to pass through—not much unlike Bunyan's Slough of Despond—either in going or returning, or both. It is perhaps four miles long—a most dismal place; yet the woods are sometimes vocal with the music of birds, which furnishes a little relief to the tediousness of the way. If we go to Puako, all is barren and still more desolate. After proceeding an hour from my house, not a human dwelling will be seen till we reach the shore—a walk of about five hours.

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The social condition of the Sandwich Islanders may be inferred, in part at least, from the following extract.

When we have reached the place of active labor, my native answers for cook, etc. Almost any other native could perform this office, but not very satisfactorily. For instance, if a fish were to be cooked, it would be done just as it came from the ocean, without being dressed. If a fowl were to be baked, it would be done with head and claws all on. And why not? Natives generally do not stop to dress or to cook a fish, if they are to eat it themselves. They commence the work of eating, even while it is flouncing in their hands, yea, in their mouths even. A few days since, a native girl caught a small fish, and applied it immediately to her mouth to dissever its head; but the fish ran down her throat and produced instant

Fish, fowls, sweet potatoes, kalo, bread fruit, and bananas are articles which the good people generally provide for me. Sometimes, however, were it not for my own provisions, I should be obliged to go hungry. The cooking is generally done out of doors, a few stones forming the fire place; sometimes, however, nothing but the

bare ground is used. But the table and the chair must not Now and then a rude tabe forgotten. ble is to be found; more generally a stool answers for a table, and a hikiee (native bedstead) for a chair. times I am deprived of one or both of Then, of course, I must take to the matted floor, which, after a ten years residence among natives, one can do with a very good conscience. Knives, forks, spoons, plates, cups, if used, must be furnished. In many places, however, you will find a plate or two, a cup, a tumbler, or bowl, and perhaps a knife and a spoon; but the external appearance of some of these articles is such that you would rather have none. A wooden tray sometimes answers very well for a plate, and a large calabash, out of which a thousand mouths have drunk, makes a very good tumbler. Night comes on, and a light is needed. Kukui (candle-tree) nuts, about the size of a walnut, are strung on splinters of bamboo, resembling, when arranged, a string of dried apples. Fire is procured, perhaps by rubbing two sticks together, and the string of candle-nuts is lighted at one end. The constant attendance of one man is

necessary to keep it burning; for it must be almost constantly trimmed or snuffed, or it will be extinguished; and however careful you may be, it will sometimes go out.

After the work of the evening, it is necessary to sleep. My bundle is opened, a bedquilt, sheet, pillow, etc., are spread on a hikiee. It is not a soft or downy bed, and there is no danger of oversleeping in the morning. Yet I have the most comfortable place in all the house. Others are lying around me, on the ground floor, with nothing but a little grass and a mat under them, and perhaps a scanty kapa for their covering; a piece of wood or stone may serve for a pillow. But they sleep sweetly and soundly, and why cannot I? But enough of this kind of description.

Revival-Results.

That portion of Mr. Lyons's report which describes the spiritual condition of the district under his supervision, will be read with lively interest.

The past has been a year of distinguished mercy. Prayer has been heard in heaven, and a spiritual shower has descended upon our Zion. A light from the throne of God, exceeding the brightness of the sun, has shone upon us, dispelling the darkness that had gathered over our spiritual prospects. We had been praying and laboring and longing for better times, but apparently all in vain. The heavens seemed as brass, and the earth as iron. We felt that in God alone was our help; and it was then, when we were almost sinking in despair, that the blessing came. The Spirit descended almost simultaneously over all portions of this field. The valley of dry bones was filled with life. Satan, after a long and desperate struggle, was at length compelled to relinquish his hold on many of his victims. Fallen church members, subdued by the Spirit, were seen in all directions, returning to the fold from which they had been allured, and resuming the work which they had for a long time for-

And many who had never been connected with the church, have felt the Spirit's constraining power. Some of this number were aged; they had become grey-headed in sin, and had resisted the truth through successive revivals. They had reached the eleventh hour, and while the minutes of that hour were passing rapidly away, the aged rebel, awaking from the slumber of || years, cast his eye, for the first time as it were, on the bleeding and long-wait-ing Savior, and melted into penitence and submission. Professing to be converted, they naturally wished to unite with the people of God. Hence, at a convenient time, they presented them-selves as candidates for admission to the church. They were examined for this purpose; and the evidence that they were Christians being satisfactory, who could forbid water that they should not be baptized? When these venerable forms, bending under the infirmities of age, stood up before the great congregation, to pledge themselves to be the Lord's forever, what a thrilling and melting spectacle was presented! What overwhelming evidence of the power of the gospel! We rejoice in the conversion of the aged. Nor is our rejoicing confined to them only. The middle aged and the young have shared in the glorious work. Many, in the morning of life and in the bloom of age, have apparently been led to see their need of the Savior, and have fled to him as their only refuge from the storms of coming wrath. They also have been admitted to the privileges of the church.

Those who have observed the progress of the missionary work at Waimea, are already aware that subsequently to the great revival which occurred at that station about five years ago, many of the professed converts disappointed the hopes which had been formed respecting them. The defection of a large number was feared at the time; but the extent of the apostasy has been less, perhaps, than was generally apprehended; and it is worthy of our grateful acknowledgment to the Head of the church, that so many of those who drew back for a season, have returned from their wanderings and entered again the fold of Christ. The influence of the late revival at Waimea seems to have been exceedingly happy in this particular.

The whole number of fallen church members who have been reclaimed and restored to the church, the past year, is nine hundred and twenty-five. The whole number received to the church on examination is three hundred and twenty-two. Among the latter were some fifty Romanists and two Americans. The Lord has done great things for us, and to him be all the glory.

But while we rejoice over the return of some, we mourn over the defection of others. Some who did run well, and

who remained stedfast and unmoved amid the general apostasy, have, during the past year, fallen into sin, and, proving incorrigible, have been excommunicated. Another portion of the church has left us, not however to join the ranks of the enemy, but to unite with other churches on the islands. And another portion still has been summoned to appear before the Judge of all the earth. They are no longer seen in the class meeting, the church conference, the solemn assembly, or at the table of the Lord. The number of such is about two hundred, making the sum total of those who have been removed from this church by death six hundred and sixty. Deducting deaths, dismissions, excommunications, the church and excommunications, members in regular standing amount to 2,623.

Death is sweeping away this people at a fearful rate, while the vacancies thus made are far from being filled. For example, during the past year, there have been in my field, with a population of 5,600, four hundred and thirty-four deaths, and only ninety-eight births!

Benevolence-Hindrances-Results.

The next topic considered in the report of Mr. Lyons is the benevolence of the church. His remarks upon this subject may be read by some with a feeling of disappointment. It may be thought, perhaps, that those who are so deeply indebted to the gospel of Christ, ought to do more to communicate its blessings to others. But it would be obviously unfair to try such Christians by any standard known to us. The best of them are but babes in knowledge; and most of them are only beginning to escape from the debasing influences of a system which, for ages, has crushed their nation to the very dust. The suggestions of Mr. Lyons deserve an attentive consideration.

From a church of 2,600 members a flattering account, one would think, might be expected, in the department of benevolence. Were it in Great Britain, or the United States, this might certainly be expected, and a failure would be criminal. But on the Sandwich Islands, and in a district distinguished for its poverty, but little in the way of benevolent effort can be reported. A church, just emerging from the darkness and selfishness and insensibility of heathenism, is not easily moved by the woes of others. A long time

must elapse before just views as to the nature and duty of doing good to those who can make no return, will be enter-

tained.

This subject causes me many a sad and desponding hour. Can there be any piety, I often ask, in such a mass of inactive church members? But my doubts and unbelief are removed by the remembrance of what they once were, under the debasing system in which they have been trained, and whose withering influence they still feel.

Their inconceivable poverty too is another mitigating circumstance. Instead of being charitable, they are themselves objects of charity. Poor, half-starved, and more than half-naked creatures—what can they do, or what can they give? It seems almost a sin to ask them to give. Still, "it is more blessed to give than to receive;" and the way to obtain more is to be liberal with what is already possessed.

But poverty is not the only obstacle to benevolence. Those who are better supplied than others with the possessions of this world, do not always make the most liberal contributions; far from it. In them is seen pre-eminently the principle of covetousness. The more they have, the more they want, and the

less disposed are they to give.

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Still something has been done in the way of benevolent effort. While most of our charities have been confined to our own field, other portions of the world have not been overlooked. In proof of the latter statement, let a donation of fifty dollars—to constitute their pastor an honorary member of the A. B. C. F. M.—be mentioned to their praise. In your appropriations to this mission, you may deduct fifty dollars to be sent to some darker land.

In forming an opinion as to what has been accomplished in the department of christian benevolence, the following items ought not to be overlooked.

1. The labors of the native helpers, who superintend the different churches or parishes in my field, are all gratuitous. By a reference to their reports, it will be seen that they perform the work of about the same number of missionaries. They conduct schools and meetings, on the Sabbath and on week days; they visit from house to house; attend funerals, and, in short, direct all the affairs of the church, with the exception of receiving and excommunicating

members, and administering the Lord's supper. These sixteen superintendents then may be regarded as so many native missionaries, all laboring without remuneration.

The poor, the stranger, the fatherless, and the widow have been remembered, in some measure, in the charities

of the church.

3. At some places, church members have aided in erecting meeting houses, some of which they have furnished with simple pulpits, and in part with mats and seats. At the station, the Hawaiian shell, whose shrill and piercing notes had so long summoned to schools and meetings, has been laid aside; and instead of it, we have purchased a large American bell, whose musical peafall gratefully upon our ears, inviting our children to the house of knowledge, and our church-going people to the house of prayer.

The old native meeting-house—with an exterior as cheerless as the tomb, and an interior as sombre as midnight—has been torn down; on its ruins, as it were, a large stone edifice has been reared. Its stately walls and fern-crowned roof and large pannel doors an ismiling windows present an imposing appearance; and the interior, with the a totion of a bearded floor, and well arranged seats, and neat and simple pulpit, furnishes new attractions to

the native worshipper.

The erection of this house has been The materials-Herculean work. stones, lime, sand, timber, etc.-have been collected by natives, whose facilities for the business were few and sim-In gathering the necessary stone, their hands and shoulders, with ropes and poles, have performed the office of carts and oxen. The material for lime (coral) could not of course be found short of the shore—a distance of twelve miles. To obtain this they must first plunge deep into the ocean; it must then be attached to a pole-a piece at each end-and slung across the shoulders, and brought to the place of build-ing. Wood for burning it was also brought on the shoulders; this, however, was not very distant. The sand came from a sand bank about two miles distant, transported by men, women, and children in calabashes, mat bags, in the corner of a kapa, in handkerchiefs, etc.; some bringing a quart at a time, some a peck, children like-a fair specimen of the manner in which natives work. Some of the largest timbers were drag-

ged from the koa forests, a distance of | some fourteen miles, fifty or a hundred natives, perhaps, dragging a single stick. A part of the boards for the floor came from the same place, on the shoulders of the natives. All the timber-of which there is an immense amount-was obtained in a similar way, excepting a portion of the rafters; these were drawn by oxen. The material for thatching the roof was brought on the back from Hamakua—a distance of from twelve to thirty miles.

The dimensions of the building are one hundred and twenty feet long and fifty feet wide. It has four large doors and ten windows.

Romanism.

The efforts of the Man of Sin can be successfully resisted only by the Spirit of the Lord. Every human device is liable to defeat. In the midst of a revival, however, popery must be silent and powerless. The statements of Mr. Lyons respecting the progress of this form of error are just what might have been anticipated.

Popery appears at present to be at a stand; indeed it has made but little progress the past year. Its followers amount to 380. In this number, no natives of any considerable influence are to be found. They are mostly apostates, or those whose consciences have become seared as with a hot iron. Some who were angry because they were not received into the church, and others who were angry because they were cast out of the church for their sins, have gone over to popery by way of revenge. There they have almost any license in sin which they desire. They are not required to attend meetings or contribute for benevolent purposes. They can be good Christians, and still live in the neglect of every thing that constitutes a Christian.

As an evidence that Romanism is on the wane, the following fact may be mentioned. As I passed through a catholic district in Hamakua, I perceived that the chapel, which was not long since filled with worshippers, was entirely deserted. It was in a dilapidated state, and might well make a good habitation "for wild beasts and doleful creatures; owls might dwell there, and satyrs dance there." The native leader, with some others, had returned to Protestantism; and the priest at Waimea no longer visited the place. Another his word is "like the fire and like the

establishment had been given up; and another still was in a waning condition. Their schools are few, and their pupils do not exceed forty. The two protes-tant schools, broken up last year by their influence, are again in operation. About sixty Romanists have abandoned popery, most of whom, as stated above, are now members of our church.

LETTER FROM MR. COAN, DEC. 11TH. 1842.

The late Revival-Romanism.

This letter, describing the progress of the gospel in Hilo, forms a pleasing supplement to the preceding communication of Mr. Lyons. By referring to a map of Hawaii, it will be seen that these two missionaries occupy adjacent fields of labor; thus it is made manifest that the same faithful and compassionate God, who has so signally blessed this island heretofore, continues to bestow upon it the early and the latter rain.

Mr. Coan first alludes to the uniform health enjoyed by himself and his family since his previous letter. Indeed he has been remark. ably free from sickness during the whole of his residence at the Islands. "To the best of my recollection," he says, "I have not been absent from the sanctuary one Sabbath, nor failed to fulfil one religious appointment, from indisposition of body, since I came to the Islands. When I look over the missions of the Board, and see how many of its strong men have bowed beneath their burdens, and been carried to 'the land of silence,' and how many are still lingering, with palid cheek and trembling step, on the verge of time, I feel constrained to adopt the language of thanksgiving and praise."

The subjoined extract describes, in general terms, the results of a revival recently enjoyed at Hilo.

Our congregations, since the completion of our new meeting-house, have increased, and the moral aspect of this field has been brightening for the last six months. General peace and quietness prevail throughout the church, and there is comparatively little out-breaking sin. Some indeed fall, like toppling children; but most of them return by penitence and confession. Very few show that reckless apathy which fore-tokens final apostasy. The Spirit of the Lord still breathes upon the slain, and H,

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hammer." During the last six months about one hundred and sixty have been received to our number by profession; many more have been examined as candidates for baptism, and others are inquiring.

There is a pleasing interest among baptized children. Not a few, we hope, have yielded their hearts to Him whose external seal has been affixed to them, and who calls them to become "sons and daughters of God Almighty."

There has also been an increasing demand for the Scriptures among those not previously supplied. who were Scores of children, from distances of ten, twenty, and even forty miles, have come to us, offering to labor for Testa-ments or Bibles. Thus multitudes of ments or Bibles. the rising generation are becoming supplied with the word of God.

The parish of Mr. Coan is about sixty miles long. To discharge, therefore, the duties of a faithful watchman, in such circumstances, he must unavoidably make frequent and lengthened tours of visitation. One of these is described below.

I have recently spent four weeks in visiting the different districts of my parish. I have gone through the roll of the church, examined the condition of each individual of my flock, preached, exhorted, baptized, and broken bread in the numerous villages and congrega-tions under my charge. The tour was pleasant and profitable.

The papists have made an irruption into all parts of my field, and have used desperate efforts to rend the flock, especially in places remote from the As yet, however, they have station. had almost no success; except a few who had shown themselves to be base hypocrites, or were determined to live in sin, none have joined them. That this people has been so long, and so wonderfully preserved, amidst such sore temptations, and against such insidious attacks, is matter of devout thanksgiving to the "Good Shepherd," who gave his life for the sheep, and who has said that "they shall never perish," and that "none shall pluck them out of his hand."

Schools-Whole Number added to the Church-Present Number of Communicants.

Our schools are all in successful operation. The boarding school for boys is well filled and well sustained, and Mrs. some account was given of the native agency

Coan's little domestic school was never in a better condition. It now numbers twenty-two misses, all healthy and hap-py. There has been no serious sickness in the school, and not a pupil has died since its commencement. teen of the girls are members of the church.

All the children of a suitable age, in Hilo and Puna, are gathered into the common schools, and these schools are doing well, though bitterly opposed by the papists.

The number of deaths mentioned below, it will be observed, is far beyond any thing which takes place in civilized lands. But the preceding letter of Mr. Lyons shows even a greater mortality among his people; and other facts of the same melancholy character have been heretofore published. How much reason, then, have we to rejoice that the revivals at these Islands have been so frequent and powerful. Had they assumed a different type, hundreds and thousands-now rescued, as we trust, from eternal death-must have perished.

There have now been added to this church, by profession, more than eight thousand souls. Of these more than one thousand have died, and gone to appear before their righteous Judge. Their state is fixed for weal or woe. one half of them are in "white robes," the acquisition to the blood-washed throng is worth more than all the tears and toil and treasure the church has expended in sending the gospel to the heathen. And yet, how many think that missions are a failure, and that the money bestowed on them is thrown

The average of deaths in this church, for four years past, has been not less than two hundred and fifty annually. Should I remain the pastor of this flock for four years to come, I shall be called to bury at least a thousand more. What I do for them, therefore, must be done quickly.

More than two hundred and fifty members of this church have been transferred to other churches. number of suspended members is less than when I last wrote; the whole number now in regular standing is probably more than 6,500.

Native Agency.

In the Herald for May of the present year,

employed by Mr. Lyons to assist him in his large and responsible charge. Mr Coan has adopted a system, similar to the one introduced at Waimea in its main principles, but differing from it in some of its subordinate features. The subject is one of very great interest to the churches. Indeed one of the most important, not to say difficult, problems relating to the Sandwich Islands, at the present time, is involved in the due preparation of a native ministry. This native agency may be regarded as the first step toward the accomplishment of so desirable an object.

I have for years, from necessity as well as from a conviction of its happy effects, employed all the native agency I could discreetly bring to my aid in the great work committed to me, endeavoring always to retain a superintending and controlling influence. An extensive native agency, acting under the influence of the Holy Spirit, and wisely directed by the pastor, becomes a very powerful auxiliary in advancing the cause of the Redeemer in this land.

My field is divided into more than twenty congregations, each of which assembles regularly on the Sabbath, and two or three times during the week. For each of these congregations from one to four or five leaders are appointed, whose titles may be superintendent, deacon, elder, or class leader, as shall best designate the service to which they are set apart. In addition to these, and to act in conjunction with them, one or two of the more intelligent, humble, and active are selected in every little village and neighborhood to hold social meet-ings, for reading the Scriptures, confer-ence, and prayer. They have also a general oversight of church members and others in their respective districts; they look after the poor, the aged, the sick, the children, etc., and attend funerals, seek out the wanderers, and labor to bring the careless under the influence of the truth. All these are instructed to report to me, from time to time, the state of their respective charges, and to inform me immediately, if 'any root of bitterness," or any thing which threatens defection, seems to be springing up among the members of the church. These helpers, when they are humble, meek, spiritual, and active in their work, are very efficient auxiliaries; but there is a strong tendency in them as in other Christians, to be proud, hasty, carnal, and indolent. Here is the devil's strong hold.

Occasionally, I select several of the more devoted brethren, and send them out through all the villages of Puna and Hilo, to confer with the disciples, to exhort, strengthen, comfort, etc., and to report the condition of the distant branches of the church. After a lapse of two, three, or four weeks, these messengers return, and inform me of what they have seen and what they have done. Sometimes we appoint from twenty to fifty of the brethren to go out on a given day or days, and visit every village and house within several miles of the station, for the purpose of religious conversation and prayer. These visits often have a very happy effect in quickening the church, and in calling out the stupid and careless to attend on the public ministrations of the word.

You can hardly conceive how much physical, as well as mental and moral energy, is required to keep such a people as this awake. Indolence has been their habit from time immemorial. With them it is not "second nature," but first nature, and, I may almost say, their whole nature. It is so interwoven with all their habits, and forms so large a part of their entire being, that, to eradicate it, they seem to require something more than to be "born again." They need "line upon line, line upon line," etc. It is so easy to be stupid and indolent, to lie down and sleep, to float like flood-wood down the stream; and this is in such perfect keeping with all their former being, and all their previous notions of bliss, that to conquer it, needs indefatigable effort, as well as Almighty grace. It is not an uncommon thing for some, in respect to whom we have high and reasonable hopes, to lie down on the Sabbath, after filling themselves with poi, and fall asleep, and forget the hour of meeting, and remain uncon-

scious until it is past.

But to return from this digression. Besides the agencies already enumerated, female influence is employed, wherever it can be discreetly and successfully brought to bear. This influence is more silent and retiring than that of the men, but not less powerful and salutary. By holding meetings among themselves, visiting the sick, conversing with the hardened and the wandering, the female members of the church become very efficient helpers in the work.

I need not add, that I consult freely with native brethren in all matters relating to the welfare of the church, m d x-e-h-o, sye to end a-n-m gid ic

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availing myself of all their skill, their LETTER FROM DOCT. ANDREWS, FEB. knowledge of facts and of native character, in selecting condidates for the church, in disciplining unruly members, and in bringing to light deeds of dark-In these and similar ways, I endeavor to multiply my eyes and ears, my hands and feet, and also my lips and soul, by one hundred, or, if possi-ble, by one thousand. You will easily see, that though I gain great and important advantages by this plan, and that such a church as this could not be held together without such agency, yet, with such materials, there will be a great deal of friction in the wheels, and sleepless diligence and agonizing care are necessary to keep them in steady and harmonious motion.

Prayer for Missionaries.

The following passage will remind Christians of a duty, too often neglected, and never, perhaps, brought home to the heart with a full conviction of its amazing importance. We discharge but a small part of our obligation to the missionary who goes out from us, when we send him food and raiment, Bibles and tracts. In caring for his bodily comfort, and in furnishing him the means of acting efficiently on the heathen, we do well. Still, "it is not by might nor by power, but by my Spirit, saith the Lord."

Permit me to express my gratitude to Almighty God for the many assurances which we receive of the sympathy and care of our christian friends in the United States, and especially of their ardent supplications in our behalf. This greatly cheers and strengthens us; in itself, however, it cannot sustain us. We regard it only as it brings an almighty arm to our aid. In this view, we entreat your earnest and continued prayers, and the prayers of all who seek the welfare of this nation, or the peace Such prayers we have, eir influence. They are of Jerusalem. and we feel their influence. not lost. We are surrounded with difficulties, threatened with dangers, and loaded with responsibilities. The experiment which is now in progress on these islands, is of vast moment to the church and to the heathen world. us not lose sight of this. Through Christ strengthening us, we will press forward in our work, patient in toil, rejoicing in care, glorying in tribulation, spending and being spent in the blessed enterprise to which we have been called, until summoned to our rest.

6тн, 1843.

Volcano of Mauna Loa.

THE Herald for July, 1841, it will be remembered, contained a description, written by Mr. Coan, of an eruption of the volcano of Kilauea. In some of its aspects, this was the most extraordinary phenomenon of the kind which has ever been observed. An unusual appearance was noticed in the vicinity of the mountain, on the 30th of May, 1840; on the following day, every doubt as to its cause was dispelled. On the first of June, the lava began to flow, and two days afterward, it reached the sea, having traversed an interval of about forty miles, with a current varying from one to five miles in width, and having a depth ranging from ten to two hundred feet. For three entire weeks, this river of liquid fire continued to disgorge itself into the ocean, leaping from a precipice forty or fifty feet high, and filling the air "with loud detonations, fearful hissings, and a thousand unearthly and indescribable noises."

For a more particular account of this remarkable phenomenon, the reader is referred to the graphic description of Mr. Coan. Allusion is made to it at this time, because of its relation to the occurrence mentioned in the letter of Doct. Andrews. Mauna Loa is a high mountain, situated ten or fifteen miles to the southwest of Kilauea. Its altitude is about 16,000 feet; its summit, consequently, is covered with perpetual snow.

A volcanic eruption has recently taken place from Mauna Loa. Smoke was first seen near the summit of the mountain, on Monday, January 9th; during the succeeding night, a brilliant light was emitted from the same spot. great distance of the mountain from Hilo-about thirty miles-prevented our seeing any thing more than the intense glare, sent forth by the boiling mass, which, apparently, was pouring forth, and rolling down the side. The spot where the eruption took place was so situated upon the ridge of the mountain, that we had but an imperfect view of it, and the stream pursued such a course that it was soon lost on the farther side of the ridge. During the day, vast volumes of smoke were constantly pouring forth, concealing every thing beneath. At times the smoke rose in a nearly perpendicular column, not less, as I judged, than one or two thousand feet Before the close of the week, the light disappeared from the upper part of the mountain, and broke out anew near its base, in the valley between it and Mauna Kea, and on the opposite side from Kilauea, the old volcano. Here an intense action was evidently going on; but it was beyond the spur of the mountain, so that we only saw, during the day, columns of smoke which appeared to be ejected from a line of openings with great force, and which, during the night, became so many pillars of fire. From them the light extended towards Mauna Kea, for some distance, indicating, perhaps, a stream of lava flowing in that direction.

After a few days the scene of action anged again. The brilliant glow of changed again. light, mentioned above, died away, and the principal eruption appeared to be nearer the centre of the valley, towards Mauna Kea, where it still continues. This spot is so low that only the light reflected from the clouds is visible. The spectacle, as seen even at this distance, is often magnificent; the clouds, lighted up by the lurid glare of the fires beneath, present an appearance like that sometimes witnessed at sunset, when the heavens are tinged with a deep red. On one or two evenings, the brilliancy has been so great as to cast a shadow at Hilo.

The smoke still continues to issue in vast quantities from the original opening, near the summit of the mountain; at times it stretches away in a cloud, many miles in extent. At present, little or no smoke issues from the spot where the light appears; at any rate, none is discoverable in a clear day.

None of the missionaries have been able to visit the scene of this eruption. Mr. Wilcox, teacher at Hilo, made the attempt; but owing to unfavorable circumstances, he did not succeed. From the nearest point to the crater which he was able to reach—distant from it, however, several miles—the roaring of the volcano was terrific.

The fact stated in the subjoined extract is worthy of particular attention. This is not the place to consider its bearing upon certain geological theories. The opinion of Doct. Andrews concerning the great reservoir of fire, which many have supposed to exist under Hawaii, is given in his own language.

The old crater of Kilauea, which he passed on his way, presented no unusual appearance. The fact that this volcano is unaffected by the recent

eruption, affords, I think, conclusive evidence that there is no great central reservoir of fire beneath this island. If any connection existed between the source of the late eruption and the fires of the old crater, the force which raised the lava to the height of at least six or eight thousand feet above the latter, would, unquestionably, have caused an outbreak there also that would have filled it to overflowing.

Oregon Endians.

LETTER FROM MR. SPALDING, FEB. 26TH, 1843.

Schools-Desire of Instruction.

AFTER the departure of Doct. Whitman from Waiilatpu, in October last, as mentioned in the September Herald, Mr. Spalding repaired to that station to superintend its interests. But he had been absent from Clear Water only nine days, when he received a note, informing him of the sudden and severe illness of his wife, occasioned by excessive labor. A previous similar attack seemed to justify the apprehension that the issue might be fatal, even before he could reach home. Having selected four of his strongest horses, he left Waiilatpu, with his guide, at nine o'clock in the evening. The night was dark and rainy: at day-break, however, he had travelled sixtyfive miles, and before sunset he arrived at Clear Water, and found Mrs. Spalding convalescent. "The angel of mercy had been with her, and tempered the wind to the shorn lamb." The chiefs assumed the responsibility of conducting the school which had been under her care, during the whole of her

About the last of January, Mrs. Spalding was again obliged to relinquish her labors in the school, and it was feared, at one time, that she would never resume them. At the date of Mr. Spalding's letter, however, her health had somewhat improved. Expressions of sympathy, of the most grateful character, were received from the Indians. One of the chiefs—a member of the school—remarked, "If it could be, I would gladly die in her stead, that she might live to teach the people."

The prospects of the school at Clear Water may be learned from the following statements.

The school now contains two hundred and thirty pupils, including most of the 1

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chiefs and principal men in the nation. The interest has increased with the The house is so crowded that it is difficult for the individual who superintends them to move about. mode of instruction is substantially the same as that pursued last winter. In teaching the younger pupils, the black-board and two small books, printed before the press was stopped, are con-stantly employed. The older scholars make use of books printed by them-selves, with the daily application of the pen. The lesson is first printed by Mrs. Spalding in one or two books, which are copied by others, and these again by others, and so on through the whole. Of course the lower classes are some weeks behind those which are highest. These need much more attention than it is possible for us, with our small number and feeble health, to give them. Indeed this is true of every department of the school. It grieves me exceedingly to see the increasing solicitude of this great concourse of people to receive instruction, while there is so little prospect that they will soon be adequately supplied with teachers, unless, indeed, they shall be raised up from among themselves. In this particular, however, we are greatly encouraged. fifteen or twenty are now able to render more or less assistance. The government of the school is entirely in the hands of the chiefs; and it is always kept up by them, when we are detained from it by sickness or any other imperious reason. About one hundred and fifty persons are daily printing, with the pen, as the several classes can get at the few ink-stands we have.

With the blessing of God, we intend to build, this season, a house four times as large as that which we now occupy; when completed, it will also answer as a house of worship. When I erected the present building last year, I thought it would accommodate us for some time

to come

Mr. Spalding, in a subsequent part of his letter, describes the efforts which have been made to introduce the word of God among the Indians. As the subject is intimately connected with the preceding account, a single paragraph will be inserted in this place.

Owing to circumstances over which we had no control, it became necessary for us, either to abandon the idea of introducing the word of God among the Indians, at least for the present, and run the fearful hazard of suffering their introducing.

terest in our efforts to become extinct, or to resort to the slow and tedious process of the pen. The hand of Providence clearly pointed to the latter course, and although, for the first winter, it was very laborious for Mrs. Spalding, it has, we are fully convinced, been the principal means of building up the school and sustaining its interest. The people evidently think more of the books they print themselves, than of those which are issued from the press. While they are printing, they learn to spell and read. Every morning they are anxious to know what the new Scripture lesson is to be. The first class, as soon as they have finished their printing, commence their reading, and they continue this till every word is learned; so with the other classes.

Progress in Agriculture-Revival.

The labors of every missionary to the aborigines of our country are materially affected by their progress in the arts of civilized life. Until they can be induced to relinquish their migratory habits, and depend, for their support, upon the fruits of regular industry, every thing must be done to very great disadvantage. Facts like the following, therefore, have an interest and a value, which is entirely independent of their bearing upon the physical and social condition of the Indians.

There are now thirty-three head of cattle at this station, owned by fifteen persons, and thirteen sheep, owned by four persons. About 140 families are engaged in agricultural pursuits, cultivating from one fourth of an acre to five acres each. One chief—a member of the church-raised 176 bushels of peas, about 100 bushels of corn, and 300 or 400 bushels of potatoes. Another church member raised 160 bushels of corn, 153 of peas, also potatoes, squashes, pumpkins, melons in abundance; he has sold twenty-two bushels of corn to white men, and has some thirty more for sale. Ellis-the principal chief, recently appointed-raised more than either of the two I have just mentioned, but I cannot say how much. Some forty others have raised from twenty to one hundred bushels of different kinds of grain, besides considerable quantities of potatoes, etc. Last spring I wooded five ploughs; there are nine at present among the people. In addition to these, I am expecting ten from the United States Agent—Doct. White—which will The necessary implements for enabling the females to become acquainted with spinning and weaving were sent to the mission some time since; Mr. Spalding says that they have already made considerable progress in this branch of housewifery.

But the blessing bestowed upon the efforts which have been made in behalf of this people, has not been restricted to their physical

and intellectual improvement.

You will be no less rejoiced to learn, than we are to inform you, that the Lord has been carrying on a glorious work of grace for several weeks past. It seemed to commence in the hearts of the native Christians. They agonized in prayer, and besought the impenitent to be reconciled to God. The excitement has been very great; indeed the work has been much deeper and more powerful than it was four years ago. There are very few who have not appeared to be wrought upon by the Spirit of God. We have seen warriors-who were covered with scars, and who have faced death in every horrible form-as they stood up before God and the people, to confess their sins and cry for mercy, tremble through their whole frames, and weep like children.

We find it very profitable and interesting to make evening visits to the people at their lodges. On such occasions we often see powerful displays of the workings of the Spirit. Lodges of eight or ten fires, densely filled with the aged, middle aged, and the young, are often all in tears and in great agony, in view of their sin and danger. Many, we trust, have passed from death unto life. We have long hoped to see the goodness of the Lord manifested to this poor, though interesting, people, and we expect to see much greater things than we have yet beheld. The hopeful conversions which have taken place, from year to year, have all, with one exception, issued in a good confession of the

faith of the gospel.

LETTER FROM MR. WALKER, FEB. 28th, 1843.

Schools-Prospects-Obstacles.

Mr. Walker is stationed, with Mr. Eells, at Tshimakain, which is near Fort Colville, one of the posts of the Hudson's Bay Company. The reader cannot fail to notice a marked contrast between the tenor of this letter and that of Mr. Spalding. While the Nez Percés at Clear Water are making gratifying progress in civilization and Christianity, the Flat Heads at Tshimakain show very little anxiety to avail themselves of the blessings which are brought to their door. The confidence of the missionary, in such circumstances, must be built upon the promise of God, that his word shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sends it.

Since the last letter from this station, a book of sixteen pages has been printed in the Flat Head language. Most of the type was set by Mr. Walker, although he had had no previous acquaintance with the business. Mr. Spalding worked the press. This press, it will be remembered, was a present from the first

church in Honolulu.

The school at the station has been rather small, not more than eleven having attended. Another, five or six miles distant, contained twenty-two. This was visited almost every day by one of us, until the snow became so deep that it was quite difficult to go so far from the station. There has been only one lodge, of four families, at this place, during the winter. It is very evident that the Indians care less and less about receiving instruction. My fears in regard to them are beginning to be verified, that it is not us but ours which they seek. If all their wants-which are few indeed-could be supplied, I have no doubt they would leave us altogether, or drive us away.

I think the desire of the children for instruction is not so great as it was two years ago; at any rate they do not manifest as much. One reason why the school has been so small at the station, is that we preferred to travel the distance, stated above, to collecting the children here without their parents. The chief said that they would come to the station if we chose. He was expecting, if a book had been printed, to come and winter near us; and he left considerable food here for that purpose.

Mr. Walker next adverts to one of the most serious obstacles to the spread of the gospel among the Flat Heads. It is not peculiar, however, to this tribe.

There is but little doubt in my mind that one reason why so few have been with us, during the winter, is that they do not like the restraint which our presence imposes upon them. They know that we are opposed to their heathen ceremonies, and they wish to be away ty

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where they can practise them without any hindrance. There has been a great any hindrance. deal of this thing, during the winter, and no one has been more zealous than the chief. The nihum has been played chief. The manner three times, by three different men. There has not been as much of the tahwa as there was two years ago. first winter we were here-the chief being away-there was none of it; the next winter he resided near us, and there was a grand display. For more than a week, their encampment had more the appearance of being the habitation of demons than that of rational beings. Last winter, there was none except at one lodge, some distance from the station; but this winter, those who formerly said they had no faith in it, have been as zealous as any.

Superstitions-Indian Agent-Ground of Hope.

There are some things connected with their creed in reference to this thing which are very strange, and hard to be If any one is asked which is the more powerful, their medicine or their Creator, the answer will be, without any hesitation, their Creator. They think a belief in the practice of their superstitions not inconsistent with their belief in God. I presume that they attend worship in their lodges morning and evening, even when performing their heathen ceremonies, just as they do at

any other time. There can be no doubt that their system amounts to devil worship. have given me to understand that it was, and that they pay it to appease him. I did not know that they had any belief in an evil spirit, until they were giving me some history of their medi-cine, and the name of the spirit that was the cause of death among them. Most of the evils they suffer in this life, they attribute to this evil spirit. They say if they die by his influence, they shall be miserable forever. Hence the necessity of their medicine men, who have power to destroy his evil influence upon them. The medicine men have not met us with any direct opposition as yet; they merely profess to have power to do great things, and they manifest no disposition to undeceive the people. know not why they may not as firmly believe it as others do. They are sometimes placed in very trying circumstances. Indeed they are often made medicine men by what the people say

to them, telling them that they have the power, etc.; if they do not perform all which is desired in the way of healing their diseases, they will be put to death.

Such is the system in which these miserable beings have been educated; and such was the system of their fathers from time immemorial. Still, we may take encouragement from the fact that they are willing, for any reason, to hear the gospel. The Bible does not authorize us to withhold the dispensation of its doctrines till men are ready to listen to them with right motives. And when the truth has once gained admission to the mind, the Spirit can make it the wisdom of God and the power of God to salvation.

The gentleman referred to in the succeeding paragraph is Indian Agent for the territory west of the Rocky Mountains. He is represented as a man of christian principle, and is said to possess many important qualifications

for his office.

A letter has recently been received at this station from Doct. White, in which he says that we may depend upon him for any assistance necessary to protect us and the property of the mission from any insult or depredation which the Indians may be disposed to commit. If we suffer any wrong, he wishes us to let him know it, and he will see that redress is made as far as the circumstances of the case will admit.

The course pursued by Doct. White meets the approbation of all who are laboring for the good of the natives, so far as I have heard any opinion ex-pressed. We rejoice that such a man has been selected to occupy so important a post.

It would be doing injustice to the missionaries at Tshimakain to suppose that the obstacles in the way of their success, to which allusion has been made, have brought them to the conclusion that it is expedient to relinquish the station among the Flat Heads.

Amid all the discouragements by which those who are laboring for the spread of the gospel are surrounded, there is one bright spot from which sure and never failing encouragement may be drawn. God reigns and has all power in heaven and on earth. The promises of his word are full, and they are sufficient to encourage and strengthen the weakest faith. Christ shall see of the travail of his soul and be satisfied.

Mr. Walker also expresses the hope, in the conclusion of his letter, that the want of books and a suitable building for schools and public worship, hitherto so great a hinderance in their work, will speedily be supplied. This defect in the arrangements at Tshimakain, though unavoidable, has occasioned not a little impatience and distrust among the Indians; and it is one cause, unquestionably, of their indifference to the efforts which have been made in their behalf.

Smprna.

JOURNAL OF MR. VAN LENNEP.

Progress of the Gospel among the Ar-

This journal embraces the first quarter of the current year. The duties of Mr. Van Lennep have brought him into contact with many—Armenians and others—who may be considered as inquirers, more or less earnest, after the truth. The extracts which are given below, exhibit the general character of his intercourse with persons of this description, and confirm the opinion that the Lord is opening "a great and effectual door" in that part of the earth.

January 30. M. P., our assistant, informs me that an Armenian merchant from Kaisarieh, wishes to visit me for the purpose of religious conversation. His mind has become recently enlightened, principally by reading the Armeno-Turkish Old Testament. He has clear views of truth, and his zeal in preaching it to others is very great. He first sought out M. T.—also our assistant-and went to see him alone. then took two others with him, and they had a long conversation respecting our religious views; they are anxious to procure the New Testament as soon as it shall be printed, and are resolved to read it through, and see whether these He bought all the Arthings are so. meno-Turkish books we had, one of each kind; (he does not understand Armenian;) and then came again, saying that he was delighted with them. ing learned that there was an excellent tract in Armenian on Eternity, he proposed to have it translated and printed, at his own expense, for his fellow citizens; for they only speak Turkish. He is in the habit of collecting together, every evening, all the Kaisarly Armenians; they read in the Old Testament, in rotation, bringing forward such ques-

tions as occur to them, and debate them, sometimes with great warmth. He himself defends evangelical sentiments with so much zeal, that they call him a Protestant; this name, he tells them, he regards not so much a term of reproach as of honor.

On the following day, Mr. Van Lennep had a long discussion with a young man who had been initiated into the fundamental tenets of the Romish church, by Lazarist priests. In the course of the interview, this individual remarked that if he should finally be lost, he should have the consolation of perishing with vast numbers of his fellow beings, many of whom were great men and saints.

Mr. Van Lennep subsequently received a visit from three Armenian merchants, all from Cesarea, and all desirous of being instructed in the doctrines of the gospel. One of them stated that the Armenian Scriptures were prohibited last year at Cesarea, and a day was appointed for visiting every house to enforce the injunction. When the visiter-a priestcame to see him, he opened his Armeno-Turkish New Testament, printed at Malta, and requested that the mistakes-of which it was said to be full-might be pointed out, that he might mark them; "for," said he, "this is God's word and I must have it, and I wish, therefore, to correct my copy and keep it." The visiter left without making any reply.

Feb. 14. I hear to-day that the inquiring Armenians are eating meat although it is a great fast in their church. They say that they find no command in the Bible to abstain from meat, but, on the contrary, the declaration that any food may be always used, while they are warned to beware of those who teach a different doctrine. This is a practical test of the strength of their convictions respecting duty; for there are many, especially among the Greeks, who regard the fasts of the church as onerous and unreasonably superstitious, but who have not the moral courage to disregard them.

she spoke of D. as being in a very interesting state of mind. She reads the new French religious books, and loves to be visited by pious people—not being able to leave her house. She said, "I know not why Gcd is so good to me in conferring such religious privileges on my children. My son is at a minster's boarding school; my young daughter is taught by one of the missionary ladies, and is one of the three who take lessons from one of the missionary gen-

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tlemen." The son seems to be very seriously inclined; he wishes to be a minister, and when his mother tells him that his education will cost more than she can afford, he tells her that God, perhaps, will provide some way.

One of the native helpers, having been invited to visit his brother at the close of the carnival, complied with the request, desirous of availing himself of any opportunity for religious conversation which might occur.

In the evening, being alone March 5. together, M. said, "I have missed my bible-class to-day." His brother asked, "What is that bible-class?"

M. Several of us meet to read the Bible together, and Mr. Van Lennep explains to us such passages as we do not understand.

B. Well, it is a very good thing; and does Mr. Van Lennep pray also? M. Yes, he offers a prayer at the

beginning of the exercise.

He then went on to explain our manner of praying, both in public and in private. "And," said he, "there is not an image in the church."

But images are not bad things, since they only serve to place the person, whom they represent, more vividly before the mind; just as the Protestants do think it right to have pictures at their dwellings.

M. But do not the people worship the image? They say that one image of the same person is holier than

another.

I acknowledge that the people worship the image, and the priests try to make them believe in its sanctity. Still, one is not obliged to believe in it. It is good to have no images, but it is as good to have some.

M. But if you do not worship the

image, you at least worship the saint?

B. Yes, because the more intercessors we have, the surer shall we be of obtaining pardon.

M. But while you worship a saint in one place, and another person worships him in another place, you render the saint omnipresent.

B. O, no; God is every where present, and he makes known our prayers

to the saints.

M. So you make use of God to go to the saints, and of the saints to go to God; it is much better to go to God at once. Besides there is no warrant in Scripture for such a thing. Christ is the only mediator between God and man. If man might make use of the fore expressed, that God has commenced a

intercession of saints, God would have permitted it in his word; for it is a matter of great importance. Do you not know that the thief on the cross addressed himself directly to Christ, and was forgiven, though he was a great sinner?

B. But he is a remarkable instance of faith, and we, common sinners, can-

not do the same.

You may rest assured that if we all do not exercise the same faith, we shall never see heaven.

This individual possesses considerable influence, and he may be regarded as the representative of many who, though they have laid aside their bigotry, have hardly begun to emancipate themselves from the errors of the system in which they were educated.

26. I received a call to-day from a young man who went to Mr. Adger, last week, to obtain permission to partake of the Lord's supper with us; "for," said he, "my church performs an act of idolatry in her communion; and yet I must commune, and do it in the right way, for it is Christ's command."
Mr. A. told him he must prepare himself for it; and he is busily engaged in studying the Scriptures for that purpose. He put several questions to me respecting the unpardonable sin, etc.

One of the Armenians from Cesarea, intending to return home next Monday, wishes to lay out some of the money, with which he purchases goods for traffic, in books from our press, in order to sell them to his countrymen. He sent to know whether it would be right to make traffic of such things. replied, that there was no impropriety in it; that he would thereby benefit his countrymen far more than by selling

them cloths and wares.

Erebizond.

JOURNAL OF MR. JOHNSTON.

Opposition-Conversation with a Priest.

THE following extracts have been made with the design of illustrating, more particularly, the persecuting spirit which is at work at Trebizond; and which-could it only enlist the arm of the civil power in its cause-would soon raise an effectual barrier to the progress of the truth. Many incidents might have been selected which strengthen the belief, hereto-

genuine reformation in the Armenian church; but as other facts of the same general character have been frequently published, special prominence will now be given to a different aspect of the missionary work at this station.

Jan. 25, 1843. In the evening, I received a visit from Haji H. As he had been absent from the city on business, I had not seen him for some weeks. This is the young man who, about a year ago, was turned out of doors by his father for attending our meetings. Indirect proposals have since been made to his father, for his return; but as he would go back only on condition of being permitted to read the gospel and hear it explained, nothing farther has

been done.

Feb 7. T. S. called in company with the man from Constantinople. He came to tell me that the Romish priest had at last been to talk with M. about his attending our meetings. It is now more than a year since the latter began to attend, and hitherto nothing had been said to him by any one. But now that several others have begun to follow his example, the matter can be winked at no longer. The priest earnestly desired him to keep aloof from us, even if he was no longer a papist at heart. As there is now much excitement among the papists, respecting the breach that is beginning to be made among them, and his wife and nearest relatives are in great distress about his embracing what they consider the greatest of heresies, he thinks it best to suspend his visits to our house for a season.

At the request of a mutual friend, however, the individual referred to in the preceding paragraph called to see Mr. Johnston.

Feb. 9. I desired him to give me an account of what had passed between him and the priest, and he did so. conversation, as far as I can recall it, was as follows:

How long have you been at-Priest. tending the preaching of the protestant missionary?

M. More than a year.
P. Well, you must do so no more; your example is becoming a stumbling block to others.

M. Why not go? I have heard nothing there but what is according to

the gospel.

P. But they teach many erroneous doctrines. They disparage good works, by teaching that they are not meritorious; whereas Christ tells us that even a cup of cold water, given to a disciple. shall receive its reward.

M. But Christ also said to his disci-ples, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do."

So we both bring proofs for our doctrines from the same book; hence you see the necessity of an infallible interpreter. And then they deny the conversion of the bread and wine of the communion into the body and blood of Christ; whereas Christ says, "Except ye eat my flesh and drink my blood, ye

have no life in you."

M. I understand that ordinance as instituted by Christ for a memorial of his death; as the passover was commanded to be kept in memory of the deliverance of the Israelites from Egypt, As to the words which you have quoted from the sixth chapter of John, if we examine the whole discourse, and observe how it commenced, and what gave occasion for it, we shall see that Christ there speaks figuratively. And this is clearly intimated in the sequel where he says, "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life."

P. But if that bread be not the real body of Christ, why is it so great a sin

to partake of it unworthily?

To this M. had no reply at hand. P. Luther, Calvin, and Zwingle taught different doctrines in respect to this sacrament, and I have not been able to learn which of them this man

M. He has nothing to say of Luther, Calvin, or Zwingle. He preaches

Christ.

P. But they do not require confession of sin.

M. There you are greatly mistaken. They insist on a confession which is much more effectual in leading to the forsaking of sin, than that enjoined by They tell a man that he our church. must confess his sins to God. And besides, they do not admit any one to their churches, till he has been strictly examined, and has given satisfactory evidence of sincere repentance and a purpose to walk in newness of life.

P. But did they not receive the gospel from us? Why then do they not receive our interpretation of it?

M. I think it does not signify whence they received it, provided they understand and obey it. But there is an important doctrine, which they insist much upon, and of which I had not even heard before I attended their preaching; this is the necessity of being born again.

P. Oh, that means baptism, by which

original sin is washed away.

M. Water cleanses the body, but I do not see how it can cleanse the soul. And if we admit that being born of water signifies baptism, we cannot say the same of being born of the Spirit; and from the Savior's discourse with Nicodemus, the latter appears to be what he regarded as the essential thing.

And why does our church leave out the second commandment from the cat-

echism?

P. It is unnecessary, being only a

repetition of the first.

M. That cannot be. It seems to be aimed against another class of sins, and from its numerous specifications, we see that it was judged by the Creator to be a very necessary commandment.

P. It was necessary for the Israelites, especially in that early period of their history when they manifested such a tendency to idolatry, but it is not

necessary now.

Here the priest broke off the conversation by saying that he did not come to dispute but to enjoin him not to attend the protestant meeting any more. M., however, did not promise that he would

Entreaties of Relatives.

The next assault was from a different quarter.

On the following evening, he was visited by a number of his kinswomen, who, with his wife and mother, assailed him with lamentations and entreaties, which were harder to be resisted than the arguments of the priest. Their great anxiety seemed to be lest their family should be disgraced by his becoming one of the Farmasons, as they He told them, however, to be quiet, and he would talk with them. "You have been imposed upon," he said, "by misrepresentations. That man is not what you take him to be; he teaches nothing bad." To this one replied, "See how complete a Farmason he has become! They say that man has some charm about him by which he takes in every body that goes near him. I wonder if there is no possibility of getting him banished from the place." "But," said M., "he preaches the gospel, the same that we profess to receive." "Well then," she said, "go to our school here and learn the gospel." "The gospel is not taught there," he replied; "I knew nothing of the gospel till I went to hear this man. The gospel teaches very differently from our church. There is nothing in it about purgatory and a great many other things which our church teaches." "I will write to your brother at Venice that you have turned Farmason." "You can write what you like," said M.; "but I am no Farmason; I am a Christian, or at least that is what I am trying to be."

This female speaker was his cousin; her husband is the chief man among the

Catholics of this place.

His mother observed that the Greeks had taken the wisest course, for they had burned up our books, and so put an end to the mischief at once. "But why did they burn them?" said M. "If there had really been error in those books, why did they not point it out, and keep the books as a witness against their authors, if they wished to cover them with shame? No. Those books exposed their own faults, and therefore they burned them." But finally, when he had silenced all their objections, they said, "Let him be ever so good a man, we wish you not to go near him." To this he replied, that they need not make themselves so uneasy; his going or not going to see the missionary would make no difference with him; he could not be a Roman Catholic any longer.

Thus the long expected trial has commenced, though in a milder form than I had anticipated. This, in all probability, is but a prelude to what is yet to come; but I rejoice that so far M. has been enabled to witness a good confession, and this thing, I hope, will turn out unto the furtherance of the

gospel.

Interference of the Turkish Authorities.

An Armenian lad, about fourteen years of age, has occasionally visited Mr. Johnston for the purpose of acquiring a knowledge of the English language. He recently expressed a desire to enter the mission seminary at Constantinople, under the care of Mr. Hamlin. His parents and friends seemed to be pleased with the idea, and accordingly it was arranged that he should leave on the 2d of February. When that day came, although the weather was unpleasant, many of his relatives and

friends-male and female-accompanied him to the steamer, and bade him an affecting farewell. None of them anticipated the commotion which an act, apparently so unobjectionable, has occasioned.

15. To-day we have trouble. enemies of the gospel have been filling the ears of the Turkish authorities with strange reports of what is going on here among the Armenians. M. B. is accused of having sold his son to foreigners to be taken out of the country. pasha, it is said, has received the names of thirty-six individuals, who attend our meetings, have become Protestants, do not obey the constituted authorities, and intend to get the protection of a foreign government, etc. The pasha, or one of his chief officers, has intimated this to one of the responsible Armenians, and given him to understand that he means to call up the accused, as soon as the steamer is gone, and have them punished. This matter is now the subject of conversation throughout the city, and our native friends are apprehensive of severe treatment. We can only commend them, with ourselves and the in-terests of Zion, to the care of Him who is head over all things to the church, and who knows how to deliver the godly out of temptations.

16. To-day M. B. was sent for by the pasha, and roughly interrogated re-specting his son whom he had sent to Constantinople. He attempted to reply; but the pasha abruptly ordered him to be silent, and charged him with a design of sending his son out of the country, in order to get the protection of a foreign government. He then, without ceremony, ordered him to prison, to remain there till he should give security for his son's immediate return.

17. No more of the Armenians have been arrested. One of them, having long been intimate with a Turk of considerable influence, went to him at the outset, and acquainted him with the whole affair. This man was good enough to go, and explain to one of the pasha's chief officers that these accusations have been made through envy, and that none of the accused have resisted the lawful authorities, in any way. Their great crime is that they refuse to bow down to images and pictures, and that is not an offence against the law of This timely interference has probably been the means of saving them from the bastinado.

The Issue.

18. To-day four Armenians appeared before the pasha as sureties for M. B., and he was released from prison. A son of M. B., who accompanied them, has given me the following account of the interview.

Pasha. Why did he send his son to Constantinople?

Armenians. To go to school.

P. Why send him there to school?

A. To learn languages, so that he might be able to get employment and make a living by his learning

P. But has he not been able to gain a living hitherto?

A. Certainly.

P. Then he must be brought back. But do you become surety for the boy's return?

We only engage to deliver A. No. up the father to you to be dealt with as you may see proper, in case the boy does not return by the time appointed.

Well then I will expect him by the Crescent, which is the first boat that is to leave this for Constantinople.

What wages does this man give? To this they made a respectful bow, and said nothing, thus giving an implied sanction to the prevalent belief, and probably leaving the impression on the mind of the pasha, that these people are hired to attend our meetings. He said, finally, "Tell the priests to give them orders not to go any more."

Mr. Johnston, however, does not anticipate any serious hinderance to his future opera-

But this triumph of the wicked will doubtless be short, and the course of the gospel, instead of being checked, we have every reason to believe, will only gain strength from this attempt to put it

This affair has not resulted from hostility to the gospel. It is rather a desperate resort of one party of Armenians in this place to gain the ascendency, and avenge themselves on their opponents. It has turned out little to their satisfaction; for after all their misrepresentations, not one has been taken up, much less punished, for visiting us; while the principal accuser has himself been severely rebuked by some of the pasha's chief officers, and the Turks have found out that the crime of these people is that they refuse to bow down to the workmanship of the painter and the silver-smith.

20. M. B. and his son-in-law, K. B., came by night to speak about bringing Girgone back from Constantinople. They seemed quite as cheerful as ever, and full of hope that the issue of this affair will be happy. Their enemies, they say, have been most signally defeated in their expectations; and they seem to have no desire to return them evil for evil. But the return of Girgone is necessary in order to confute the calumny, and convince the pasha. The credulity of these people is astonishing. Even one of M. B.'s friends, who became surety for him, has since expressed his fears that the Americans at Constantinople, when they hear of this application for the boy, will refuse to deliver him up, and despatch him at once to England or America

K. B. gave me many interesting particulars respecting the friendly Turk who interfered in their behalf. He seems to have quite a favorable opinion of protestant Christianity, and wishes success to our efforts among the Armenians. He tells those who adhere to us, that their cause will prosper if they lead exemplary lives themselves; and to this end he has advised them to abstain from drinking wine, and has also made various other wise and friendly sugges-

tions.

Nestorians.

LETTER FROM MR. PERKINS, JUNE 15th, 1843.

Arrival at Oroomiah—Reception—Prospects.

The last number of the Herald contained a letter from Mr. Perkins, dated Erzeroom, May 25th. The present letter, it will be seen, was written from Oroomiah, the day after his arrival, with the reinforcement which accompanied him, at his former field of labor.

It is with feelings of no ordinary satisfaction that I am permitted to address you again from our missionary field. We left Erzeroom on the 29th ultimo, and reached Oroomiah yesterday, (June 14th.) making a journey from the former place of seventeen days, including two Sabbaths, on which, of course, we did not travel. The road was quiet through the wild regions on our route; the weather was unusually cool for the season; our large party have enjoyed fine health on the way; and our journey has

been very comfortable, not to say delightful.

On the 13th we were met by some of our brethren and many of our native helpers and friends—bishops, priests, deacons, and people—at Gabolan, about forty miles from the city, who came with open hearts thus far to welcome us. Mar Yohannan had preceded us from Khoy, and arrived at this, his native village, two days before, and the Nestorians were assembling from all parts of the province, and many Mohammedans from neighboring villages, to hear his account of the new world. The bishop is disposed to report most favorably of our country, and he appears as eager, as he is competent, to do his people good, as the result of his visit to America. He is still at his native village.

As we proceeded toward the city, on the 14th, it was deeply impressive to observe the scores who came out to welcome our return—many, twelve or fifteen miles;—some of the boys of the seminary had travelled that distance on foot in the dust and hot sun. The young Mohammedan whom we have mentioned in our journals as one of our pupils, appeared among the rest, with his train of servants. And on our arrival, five or six hundred Nestorians were assembled around our gate to greet us and welcome us to our Persian home. We had the happiness to find all our missionary brethren and sisters in their usual

health.

The progress made in our missionary work, during my absence, has been very perceptible and highly encouraging. Our schools have been increased from twenty to forty. I have just listened to an impressive sermon-a weekly exercise in the seminary, on Thursday af-ternoon—from Mr. Holladay to about fifty school-teachers, who are now convened at the mission station, for a few weeks, to receive special instruction from Mr. Stocking. Other natives were present, making a congregation of about You can more easily one hundred. conceive than I describe my feelings on entering our seminary again, and beholding such a concourse of the Nestorian clergy, listening to a plain, practical sermon from one of the brethren.

As our work advances, there must, from the nature of the case, be extension in every department of our labors, and a corresponding increase in the outlay of funds. It is impossible for a mission, so prosperous as ours, to stand still. We must go forward or lose

ground; and this the papists stand ready and eager to take advantage of, the moment we relax. The churches may confidently expect, in due time, to reap a rich and glorious harvest, if they faint not.

I have called to-day on our prince, M. K. Meerza, and our old governor, and introduced Mr. Stoddard. Both gave us a hearty welcome, and greeted me with the cordiality of an old friend.

Amid this general prosperity of the mission, Mr. Perkins is not unmindful of its dependance upon the influences of the Spirit. "I trust the churches," he says, "will not cease to pray for this inestimable blessing."

Madura.

JOURNAL OF MR. LAWRENCE.

Social Worship-Popish Superstition.

This journal embraces those occurrences which Mr. Lawrence has deemed worthy of record, during the last quarter of 1842. In respect to his labors at Dindigul, the station occupied by him at the present time, he says, "I find encouragement in the gradual progress of the school children, their consistent deportment, and the wish of several to be admitted to the privileges of the church. Some new cases of desire to be united with the children of God have also come to my notice among our adult neighbors." He has made two or three tours among the villages in the vicinity of Dindigul, with the results of which he has been much gratified. "Never," he remarks, "have I enjoyed more unmingled pleasure than when I occupied the solemn place, during these excursions, of a herald of the Most High, proclaiming the terms of reconciliation to large, attentive, and inquiring audiences."

Nov. 2. At our prayer meeting this evening, there were present, beside ourselves, two English families. Mr. — made an excellent prayer, after reading and commenting on the second chapter of Isaiah. This military officer first found the Savior after he came to India; he began to pray in the social circle after he came among the American missionaries. His piety is commendable and consistent, and of course a blessing to others.

4. A man from a distance came in at the time of morning prayer, and asked for a book for his son. He expressed a strong desire to be taught to worship

God, as he had now seen us worship him, and also his satisfaction at the doctrines illustrated and explained from the passage of Scripture read, Acts 3: 1-12. He alluded to a former visit and conversation, and was truly in earnest, I doubt not, to know the truth.

9. At eleven o'clock, two travelling Roman Catholic pilgrims came, introduced by the native dressor. Each carried a staff topped—one with a brass cross brightly burnished, nearly four inches in height, the other with a circular picture framed and set in glass, and this again surrounded by a wooden cross four or five inches in length and breadth; the picture, on one side, had a representation of the cross, the nails, hammer, scourge, crown of thorns, etc., and on the obverse, our Savior with his twelve disciples; the whole was very coarsely done, apparently with a pen, and colored.

They were dressed in yellow robesthe distinctive garb of ascetics, or "holy beggars"-and carried like them the large sacred cocoa-nut shell, suspended to chains, with which they beat it, to signify their approach. One of them had a scourge of small cords to aid dilatory disciples in learning. They took seats, and in reply to questions, they said they were born and educated at Pondicherry; that they were on a pilgrimage to make known their religion; that they called on the protestant missionaries on their way; that they in-tended visiting saint Xavier's temple at the south, and, therefore, could not stay to examine the claims of our creed, as I proposed. The ten knobs on the lower part of the polished ebony staff, they said, were in the place of a rosary, five for so many repetitions of the Lord's prayer, five for another orison, which one of them repeated; the next higher and somewhat longer knob was for the world. Another was for Adam and Eve, one for the Holy Spirit who overshadowed the virgin, one for Jesus Christ, and one for the Father!

An Inquirer-Opposition-Brahmins.

On the 22d of November, Mr. Lawrence left Dindigul on a tour which occupied the succeeding ten days. Leut. Horsley, of the Madras engineers, was about to visit the public works in that vicinity, and kindly offered to share his own accommodations with Mr. Lawrence. The object of the latter was to make known the gospel of Christ by preaching, conversation, the distribution of tracts,

etc. He was accompanied by three catechists who were diligent in the same work.

23. I walked to a neighboring vilage, and conversed with the people under the trees. They spoke of the exceeding difficulty of giving up their religion, although it was of no use, and could not afford a ray of comfort in the solemn hour of death. When I offered books, I found but very few who could Soon a merchant came to whom they bore testimony that he was a great reader, and knew all about our religion; all of which was confirmed by subsequent conversation with him. lowed and begged permission to read the names of such books as he was still in need of. He then took out an ola (palmyra leaf,) and read the names of twenty different tracts, I should think, which he wished to obtain; these he must have learned in his travels through the country. It was indeed most gratifying to meet this man, and to observe, not only the great amount of correct religious information he was master of, but also the humility and gentleness he exhibited. I was ready to say, Is not this a brand plucked from the burning?

24. After hearing reports from the assistants, prayer, and exhortation, I went to the settlement, and had three or four different audiences, speaking and conversing with whom occupied the rest of the cool part of the morning. I read the sixteenth and nineteenth chapters of Luke. The curnum (accountant) took sides against us at once, and contended, with no small pertinac-ity. When he found us calm, he gradually cooled down, and heard the warning which the case of the rich man suggested, and was exhorted to beware of a similar doom. Others said, "Destroy these heathen temples, and then the christian religion will prevail, and we will embrace it." The people listened encouragingly, and turned upon the accountant, who complained of getting confused and urged me to go. As I had finished my message I was ready to do so.

25. I reached Pulney at nine, A. M.
The large unfinished public bungalow contains three rooms, the centre one was given to me as my temporary home. At this place and in the adjacent villages, I passed the time till the 30th, reading, conversing, and distributing tracts and portions of Scripture. With the help of three catechists, the word of the Lord was proclaimed throughout all that region. It would require too much

time and labor to repeat or listen to all the interesting details.

The evening of the day of our arrival, I read the Scriptures, and conversed with three brahmins. They listened and conversed very respectfully and candidly, and acknowledged it to be the part of wise men to seek eternal life at all hazards. No objection is felt to be more serious, or more frequently urged, than the apprehended opposition of relatives; and their relatives are among the great ones of this land. The father of one of them is native judge in Travancore, with a monthly salary of six hundred rupees, and power of life and death in his decrees. I gave them the gospel of Luke, which they took joyfully. Afterward the native dressor came; also a schoolmaster with whom and some others I had another intere-t-ing conversation. I gave them some of the books for which they asked.

Idolatry—A Prosperous Mission-— A Heathen Temple.

26. I rode early to Balasamootherum, where I had two large audiences for nearly two hours, and gave away not a few tracts and books. The attention with which they listened and the questions they proposed, lead me to think that the foundations of public opinion respecting idolatry are here undergoing a great change. What shall supply the void, when loathing and disgust shall have ejected their worthless system? This is a question of overwhelming interest, and it devolves no small responsibility on Christians of our day.

day.

The brahmins of the temple in Pulney show their dislike to the government, for its renunciation of idolatry, by not coming—as they formerly did—to salute Lieut. Horsley with their elephants and their presents. They are evidently not a little annoyed.

Mr. Mault, who is referred to in the following paragraph, is laboring at Nagercoil, fourteen miles from Cape Comorin. This mission was commenced in 1806. The statement of Mr. Lawrence respecting its success, made upon the authority of Lieut. Horsley, is full of encouragement.

28. Mr. Mault, a missionary of more than twenty years experience, has directed nearly the whole of his attention to the direct preaching of the gospel; and the success of his course is seen in fourteen or fifteen distinct congregations,

from one hundred to four hundred each, under his own and his catechists' immediate care. Some of these, though sixty miles distant, are reached in a single night by budge-rows (canoes) gliding over the waters, and bearing the missionary in his palankeen, who thus spends, usually, five out of the seven days of the week. The land which was a moral wilderness twenty years ago, now blossoms as the rose, and is flourishing with some two or three thousand trees of righteousness-the planting of one zealous servant of God. Lieut. Horsley accompanied Mr. Mault in one of his Sabbath-day circuits to four of his flocks, and bears witness to their simple, unaffected, and sincere piety. As they listened, the tears rolled down their cheeks, and their countenances betokened the liveliest emotion.

In the evening of this day, Lieut. Horsley and Mr. Lawrence ascended to a celebrated temple in the neighborhood of Pulney. It stands upon a rock, five hundred and twenty feet above the adjacent plain. At the foot of the rock is a village of "sacred impostors."

After we had crossed the threshold of the temple, the priests, or those waiting before the idol, brought two splendid garlands of the red oleander, interwoven with white and yellow flowers, sufficient to reach from our necks nearly to our feet, and would have put them upon When they saw our determination not to receive like honors with the idol, they manifested surprise, and said it was not so with other gentlemen, but that previously all visitors had been adorned, and that they gave presents to the god. The occasion for remonstrating with them was properly improved; and so faithful and fearless was the engineer in proclaiming the sin and folly of idolatry, that the people afterwards called him the great bishop, and his interpreter, the missionary, the little bishop. We left them after a word of most solemn warning, forced from us by their decided and expressed choice of their idol, before Jesus Christ, the Lord of Glory.

Mr. Lawrence returned to Dindigul on the 2d of December. On the 9th of the same month, he visited the Roman Catholic temple at Mootapetta, "the head quarters of this apostasy in these parts." He asked a catechist, whom he found at the place, to repeat the second commandment; to which he responded by saying, "Thou shalt not take the name of

the Lord thy God in vain." Mr. Lawrence told him of the woe denounced against those who take away from the word of God.

Ceplon.

LETTER FROM MR. APTHORP, APRIL 15TH, 1843.

Opposition Diminishing-Addition to the Church.

Mr. Apthorp is stationed at Varany. In addition to the Female Boarding School at Oodooville, an institution of a similar character, it will be remembered, has been established at this place. Its influence upon the surrounding population appears to have been salutary, and the prejudices of the natives against the truth have become somewhat modified.

I was much surprised and gratified, about two weeks ago, to see Catheraman, one of the richest and highest caste in Varany, bring his two little daughters to the female boarding school. We have the promise of the daughter of a wealthy relative. She has been at a village school for some months, and has come pretty regularly to the station on Sabbaths and Wednesdays. The coming of Catheraman's two children, though they do not eat with us, as yet, is a great advance on former days, and so is the attendance of the other child at the village school. Another little girl from the neighborhood is also promised.

There seems to be a favorable change in the minds of several of our neighbors in regard to Christianity. Defective as is the conduct of those who profess to be Christians, it is so much better than that of the others, that it has recommended the gospel to them. They freely admit its doctrines to be good, and very many do not deny that they are true; they only complain that they are too holy for them, or that they are not the custom.

On the last Sabbath in February, we had the pleasure of receiving Jane S. Wilson to the church, and though we all have some fears as to whether she will prove a very consistent Christian there is an unanimous opinion that she is changed, and a hope that it is a saving change.

Hers is an interesting case. She was a pupil in one of the village schools at Oodooville, and persuaded her mother to attend church on the Sabbath. The mother ere long gave evidence of piety,

and when received to the church and baptized with all her younger children, Jane was rejected as too old, much to her mother's regret, who said, "This child was the cause of my knowing Christ, and shall she be refused baptism when all the rest receive it?" Jane came to Varany in July, 1838, with her younger sister, Anna Rice, as a candidate for the boarding school; but being large and not very promising, she would probably have been rejected had I not taken an interest in her, and received her on trial. Anna Rice joined the church in July, 1842, and Jane, after various fluctuations of feeling, has for the last two months given us reasonable evidence that she is born again.

A poor blind girl has been in the girls' day school about eighteen months. We have no means of teaching her to read, but we have taught her the catechisms, hymns, etc.; and she has learned much about the way of salvation. When she first came, she seemed entirely ignorant and careless about religious things. She is now very fond of hearing the Bible and other good books, and of singing; and she prays like one

near the kingdom of God.

Another case of seriousness is also mentioned. In the concluding paragraph of his letter, Mr. Apthorp remarks: "The sickly season is drawing to a close, and we have to record the kind preserving care of our Father God. We have not had a case of serious illness since my last communication among all our families or in the school."

Slam.

LETTER FROM MR. CASWELL, FEB. 16TH, 1843.

Difficulty with the English-Effect on the Mission.

In the annual report of this mission, published in the Herald for August, it was stated that a misunderstanding had arisen between the English and the Siamese, which had operated injuriously upon the plans of the missionaries. At that time, however, they had not become fully acquainted with the origin and extent of the difficulty. The letter of Mr. Caswell gives the history of this unpleasant affair.

1. Some months since, the governor of Singapore made a formal complaint to the government of Siam, respecting an alleged infraction of the treaty, ex-

isting between England and this country. In his communication, the governor says that he shall send a gun-boat to Tringano-the place where the act complained of was committed-in order to ascertain the facts in the case. This was soon upon the wings of the wind. Reports were shortly flying about, that two steam tow-boats were to be here presently; several ships of war were coming up the gulf; a fleet was already outside the bar, etc. etc.. The king and his cabinet, no doubt, viewed the communication of the governor in its true light; but they were desirous of improving the fortifications near the mouth of the river, and they found these stories-whether put in circulation by themselves or others, is not known to us-very opportune for rousing the people to perform the necessary labor, and therefore, as I learn, encouraged their diffusion, or at least winked at it. For some time, nothing was done, comparitively, but to fortify Paknam. This kept the public mind in a state of high excitement, admirably adapted to be employed by the great adversary for the accomplishment of his purposes.

2. In connection with this excitement, and before that which had immediate respect to our books occurred, there was a marked and general shyness in regard to us, arising from the supposition that we were in some way connected with the English. So obvious was this shyness that many of our servants left us abruptly, and it was with the greatest difficulty that we could retain our teachers—so fearful were all that it would be thought that they, by reason of their connection with us, had been favoring the English, and in consequence, heavy punishments would

come upon them.

3. Just at this crisis, the report was started that the king had examined our books and pronounced his curse upon them, and that whoever was found possessing any of them was to be severely punished. The origin of this story, it is impossible for us to ascertain. may have been put in circulation by some enemy of the gospel; or, it may have been merely conjectured that our books had fallen under the displeasure of his majesty, from the fact that we had suspended the distribution of them in public places. I am inclined to think that in the way last mentioned, the book panic first arose; for the first report was that the king had forbidden our distributing, though he had not forbidden his subjects receiving them. This might very naturally have been inferred from Doct. Bradley's not visiting the tracthouse, where he had been accustomed, for several years, to go with great regularity, several times a week. But whatever may have been the exciting cause of the panic, there is no reason for believing that there was not the direct, designed, and malicious agency of wicked men in its propagation. Beyond all doubt many have designedly aided in this work, out of regard to their own pecuniary advantage, without being influenced by any feeling of hostility to

us or to our work. The occasion afford-

ed a fine opportunity for petty officers to sponge the ignorant of the little money

they possessed. To the circulation of this report, 4. succeeded the destruction of books This took place, as near as I am able to ascertain, about the first of January. It is but lately that we have been disposed to believe that this destruction was very extensive. But now there seems to be but little reason to doubt that it has been quite general. An old Mohammedan physician, who formerly rented a part of our tract-house, says that there was a simultaneous burning of books in that part of the city where he resides. A man of considerable intelligence gives it as his opinion that at least three fourths of the books have been destroyed. When a boy who has lived with me some months, goes away, I am in the habit of giving him a neat little box, containing a number of our books. Three left and received boxes, some months since. I have lately made inquiry respecting two of these boys, and find that all their books have been destroyed; and I have no doubt that those of the third have shared the same fate. The work of destruction has not been confined to Bangkok. We have reason to believe that it has extended to the extremities of the kingdom.

The consequences of this movement, it is impossible to foresee. Perhaps it will oblige the missionaries to vary their mode of action; indeed it would not be strange if God should open to them, through this mysterious event, fields of labor, more inviting than any which they have yet beheld. For us, however, it is enough to know that the issue is in the hands of him, who makes the wrath of man to praise him. It is gratifying to learn from the letter of Mr. Caswell, that an unusual spirit of prayer has apparently been developed among the missionaries.

Borneo.

JOURNAL OF MR. THOMSON.

Voyage to Landak-Reception.

The successive steps which have been taken to prepare the way for missionary efforts among the Dyaks, have already been mentioned in the Herald. The numbers for March and April of the present year contained extended notices of the exploring tour which was performed in the spring of 1842. The decision of the mission, in view of all the facts ascertained, has also been announced.

On the 13th of September last, Messrs. Thomson and Youngblood left Pontianak for the purpose of commencing their labors at Karangan. The journal of Mr. Thomson, from which the following extracts are taken, contains a record of the most important events connected with this enterprise. The incidents mentioned derive their principal interest, perhaps, from their novelty; still, as exhibiting some new traits in the character of the people among which the effort is to be made, and as illustrating the hardships and perplexities to which the missionary is exposed in this benighted land, they cannot fail to be read with attention.

Messrs. Thomson and Youngblood first ascended to Landak. Their object in visiting this place was to obtain permission from the penambahan, or chief, to take up their abode at Karangan. They arrived at Landak on the morning of the 17th. After adverting to the desolate and wasted appearance of the Chinese quarter, from which almost every vestige of its former occupants had been swept away, the journal proceeds as follows.

Sept. 17. But I hasten to notice our reception at the palace, and the result of our interview with the penambahan. Almost beyond our expectation, we were soon admitted to an audience. The assemblage of attendants, however, was far less than on the former occasion. After a friendly conversation, on a variety of topics, for a few minutes, we introduced our business. Having been explicitly informed of the object of our visit, some time ago, by a letter from the resident, the old gentleman had of course considered the subject; and we were happy indeed to find that his mind had not changed since we were here in April. He made no objection whatever, and one of his attendants took it upon himself to say that the penambahan would be much pleased to have us come. A little disappointment was visible when we explained that it was our intention to settle at Karangan, and not immediately in the town of Landak. Still, no opposition was made, and he promised us all needful assistance in the prosecution of our plans.

On the 19th, the missionaries received the sealed permission of the penambahan to proceed to Karangan. A man was also appointed to accompany them, and assist them in their intercourse with the Dyaks. They were not able to leave Landak, however, until the following day.

20. We found more difficulty than we expected in ascending the river, not indeed for want of sufficient water, but on account of the huge logs and trees lying across it in every direction. The first which absolutely stopped our way, was an immense trunk, at least two feet in diameter. All of us were obliged to throw off our jackets, and, for the moment, turn wood-choppers. After a delay of about an hour and a half, we succeeded in effecting a passage. But we immediately fell upon another obstruction of the same kind, which detained us almost as long.

While we were thus engaged, two or three Dyaks came down from Karangan. They told us they had no rice, and indeed they had every appearance of want, if not of famine, in their countenances. We asked them on what they lived, and they said on leaves and roots alone! This I believe is no uncommon thing, especially just previous to the time of harvest. They seem to have no idea of economy, but as long as their pady lasts, they use it and sell it without any regard for the future. The difficulty, however, has probably been enhanced, the present season, in consequence of the war with the Chinese.

Messrs. Thomson and Youngblood were kindly received at Karangan, and at first no objection was made to their plans.

Unexpected Delay-An Excursion.

21. The greater part of the day has been spent in looking out a place to build. The spot finally selected, as nearly as we can judge—it being covered with wood and jungle—will, when cleared, make a pleasant situation. It is close to the water, and yet not more than five minutes walk from the village,

and still nearer to a plot of ground where the people say the most of those who are now scattered about in the ladangs (rice fields,) intend soon to settle.

In the evening, one of the head men came, as we had been led to suppose, to make arrangements to aid us in building. But he very unexpectedly made difficulties touching the question of our settlement, and would hear to nothing short of going to the penambahan, and learning the truth from his lips. We endeavored to satisfy him that all was right, but our arguments did not suffice, and the only way was to acquiesce. He still protested, however, that he was highly pleased with the idea of our coming.

In consequence of this unexpected delay in the prosecution of their work, Messrs. Thomson and Youngblood determined to make a short excursion to some villages in the neighborhood, which had not been previously visited. Leaving, therefore, on the 22d, they reached Jalimpan the same day, having traversed, for the last few miles, a very uneven country.

After three hours' walk, over meadows and mountains, we arrived at Senkunang. Descending one of the lofty hills, which at a short distance hides the scene from the eye, the village-one of the largest we have yet visited-suddenly burst upon our view. It was really an interesting sight. There are collected here at least forty lawangs (houses,) and these, with their granaries all scattered around, give it the appearance of a larger settlement than it really is. Some time after our arrival, one of the head men came in, and welcomed us to his village, and invited us to walk about and see the whole radang. He strongly urged us to stay, and gave us an extra present of rice, apologizing for not being able to catch fowls in the middle of the day. We of course told him not to be concerned on that account, as we came to seek not theirs but them. In the mean time, the Malay gold and diamond miners, as they call themselves, who seem to be swarming here since the Chinese have been ousted, eyed us very closely, as if they doubted our peaceful intentions.

About noon, Messrs. Thomson and Youngblood set out on their return to Karangan, where they arrived the same afternoon. They now found every obstacle to their enterprise removed.



Erection of a Cottage-Superstition.

24. To-day the village was assembled to make arrangements for building us a house; only the preliminaries, however, could yet be settled. The old men wanted to lump the job, the young men were rather disposed to work by the day. They finally concluded to sell us the timber, ready for use, and leave it to the option of individuals how they would do other work. Eight men immediately began to erect a little cabin for my use while the house is going up, as they have not room to accommodate a stranger any length of time.

In the afternoon of this day, Mr. Youngblood returned to Pontianak, taking men with him for the purpose of assisting in the removal of such articles as might be needed at Karangan.

25. Sabbath. One of the head men of the village, who has just returned from Landak, has had a dream about our settlement here, in which he was warned to take good care of us. In consequence of this, it was his design to make an offering to Satan, in order to buy the land we are to occupy from the arch fiend, and, with some superstitious

incantations, induce this old tenant to leave the premises. I endeavored to reason him out of the notion; but he said it was the Dyak custom, and he did not dare to omit it, lest mischief should follow. I then told him that if he wished to do any thing of this kind, I could not interfere, as it is on his own land; at the same time, I dare not have any connection with an offering to Satan, because all such practices are strictly forbidden by the Almighty, and we should fear him rather than his great adversary; that he is in fact the proprietor of the soil, and has given it to the Dyaks, and, therefore, Satan has no right here, and they need not buy him

Afterwards I proposed as a substitute, that we should unite together in reading the word of God, and begging his blessing upon the enterprise, entreating him to drive off Satan and all other enemies. To this he seemed cheerfully to assent.

The foregoing cut presents a view of the cottage first occupied by Mr. Thomson among the Dyaks.

26. I am now alone in my little cabin, at least eighty miles from Pontianak in a straight line, and some 140 eef

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miles by the only thoroughfare. My cottage is in the midst of the woods; the ground around it has been cleared, and the building erected, by eight men, in two days. Standing on the bank of the river—which has here a pretty sandy bottom, distinctly visible through the pure limpid stream which rolls incessantly by—it is always accessible to the finest water; and yet the ground is sufficiently raised to avoid all inconvenience from floods in the rainy season. A pleasanter situation, all things considered, I think could not reasonably be desired.

Dilatoriness of the Dyaks-Lizards-Language.

I am apprehensive of no small delay in consequence of the natural dilatoriness and indifference of the people. It seems quite out of the question to get any thing done quickly. To-day, the head men were to make their proposals for cutting the timber, but only one of them came; the other, when sent for, said he had concluded that it was best to wait till my little cabin should be done, promising faithfully to come to-morrow!

This individual made his appearance the next day; but he demanded such an exorbitant price for his timber that no bargain could be completed.

28. It seems that the people are resolved, whether we will or not, to make our residence a place of trade. Notwithstanding our constant protestations to the contrary, we are incessantly incommoded with applications to sell salt, tobacco, etc. To-day, two men came—one of them from a distant village—to buy salt. The prevailing impression is strengthened perhaps, by the fact that we give rice and salt to those who labor for us. This we are obliged to do; otherwise we should get nothing done.

29. This morning I first saw a lizard in my cottage. It is wonderful how soon these little creatures find out every human habitation. To a stranger, it is disgusting, if not fearful, to see these miniature alligators running about in every hole and corner of the house. But the domestic lizard is perfectly harmless; it is even useful by dispatching multitudes of little insects which would otherwise be troublesome. I have as yet seen nothing here in the shape of a snake or scorpion. Of ants, however, there is a great abundance.

I was stung by one this morning so as to make me spring from my place, as if I had been struck with a dagger. What would be thought in America of anthills from three to five feet high? I have three such near my little cabin. The Dyaks proposed to demolish them, but it struck me that I could use them in ornamenting the place. I like to preserve every production of nature, as nearly as possible in the situation in which I find it.

It appears from Mr. Thomson's journal, that it rains almost every day at this period of the year. The rainy season, however, does not properly commence till a few days later.

Oct. 1. I am becoming quite a man of the woods. The Dyaks will not work for me, now that I have no more money or food for them; hence I must labor with double diligence myself. There being no rain to-day, I have had a fine opportunity, both morning and evening, to exert myself in clearing our lonely premises.

3. I have now gathered upwards of three hundred words in the Dyak language, as spoken here, and I find upon examination that one fourth of them are pure Malay, with a very slight difference, if any, in pronunciation. No inconsiderable number of the others are radically Malay, but with a more or less altered form and pronunciation.

Scarcity of Provisions—Bargain with the Dyaks.

5. Our supplies have not yet come, although it is eleven days since Mr. Youngblood went down the river, and we thought that ten days would be the utmost length of time required to go to Pontianak and return. I am not a little anxious about the matter; our provisions are nearly exhausted, and the poor Dyaks have none to share with us. After this day, I do not know what we shall do.

P. M. I am cheered by the return of our guide, very unexpectedly, bringing tidings from the penambahan in regard to our proceedings, and what is still more important, good tidings from Pontianak. He also brought a small supply of provisions, which I trust will serve us till the arrival of our own. The Lord be thanked for this favor. Our extremity is his opportunity.

have as yet seen nothing here in the shape of a snake or scorpion. Of ants, however, there is a great abundance.

come to an agreement in respect to the purchase of the larger timber necessary for our house. Whatever may be the advantages of this patriarchal system, it certainly has this disadvantage, at least as carried out among the Dyaks, that it is apt to make business move on very slowly. Every trifle must undergo, not exactly the severest scrutiny, but the most ample discussion. I trust, however, no unfavorable impression will be left by the course of our bargaining today. All seemed to result in the most perfect harmony and mutual good-will.

The Gospel Preached-The Cocoa-nut.

9. Sabbath. The standard of the cross is at length planted on the banks of the Karangan. I was not entirely disappointed in the hope of having a little assembly of Dyaks to meet me on this holy day. I endeavored to make known to them some of the first principles of the doctrine of Christ. By using great plainness and simplicity of speech, and questioning them frequently as to what I was saying, I had the satisfaction to see that they obtained a tolerable apprehension of the truth.

Mr. Thomson had, on this occasion, some ten or twelve hearers.

11. Our coming seems to have put new life into this poverty-stricken people. It is truly cheering to notice the change, not only as seen immediately around us, but as heard in the sound of the axe and the parang reverberating from a distance.

We are beginning to put out a few plants. The first cocoa-nut I have set with my own hands. This is a most important tree. It yields us sauce for our rice, oil for our larder and also for our light, and milk for our coffee and tea. But these all come from the pit of the nut. There is generally within this, when in a good state, from half a pint to a pint of most delicious water, always, when uninjured by age or exposure, refreshing, and sometimes literally sweet, and of that delicate flavor which never cloys upon the palate. The many less important uses I will not attempt to particularize.

Under date of October 12th, Mr. Thomson refers to the improved aspect of his new situation "It no longer looks as if we were living in the woods. There is a clear prospect, on the one hand, to the river, and on the other to the rice fields and even to the nearest

village. The scene is thus enlivened, not only with hills and mountains in the distance, but with human habitations, fields overspread with verdure, and people at work among the standing corn."

New Traits of Character—A Wild Hog Chase.

13. How true it is that change of circumstances is necessary to the full developement of the character. While these Dyaks had none but their lordly Malay masters to deal with, and were almost afraid to entertain an opinion or speak a word of their own, they seemed the most inoffensive beings imaginable, and altogether incapable of imposition or overreaching. But they have found, from their intercourse with us, that all men are not Malays; and what is the consequence? Doubtless they are deeply grateful for the discovery. It may be so. But this much is certain, they are determined to make the best of us in the way of personal advantage, and, I am sorry to say, they do not always pursue the most upright course for the attainment of their end.

Their conduct is owing, in a great measure, to the wretched and iniquitous system of government under which they live. "Upon the whole," Mr. Thomson says, "I cannot wonder at their conduct, however much I may lament it. And they have this in their favor, they will listen to reason, the most of them at least, and in the end acknowledge their errors."

14. This afternoon was distinguished by a wild hog chase. It is not a little amusing to see how quickly the appearance of this tenant of the woods will raise the whole community. The Dyak seems in a moment to be aroused from a waking dream. A sudden fire flashes in his eye, and an unwonted energy springs into his limbs. In an instant, his satchel is on his back, and his knife, his parang, and his spear are in his hands. Maids and matrons often join in the pursuit. The dogs sound the first alarm, and thus guide the hunters to the spot. This is surrounded from every quarter that the animal may have the least possible chance of escape. Usually the work is done in a few moments. The prey is immediately dressed and divided among the pursuers. The dogs of course have a share. To-day there were no less than twenty-five men who participated; the portion of each, therefore, was small. The flesh is offensively strong; but this they do not regard, as they are accustomed to eat all kinds of reptiles, as well as beasts of prey, dogs, rats, and serpents, without the slightest squeamishness.

Improvement—An Old Man—Frame Erected—Visit to Pontianak.

16. Sabbath. I am glad to notice that the Dyaks have apparently regarded, to the letter, the injunction which I gave them not to proceed with my work to-day. I scarcely expected that they would comply with my wishes; but it has been as still all around me as upon a Sabbath at home. The sound of the axe has ceased in the woods, and scarcely a word or a footstep has been heard the livelong day.

Only five or six persons visited Mr. Thomson; to these he endeavored to impart some knowledge of the truth.

18. Things are beginning to go pretty smoothly at last, and I trust the people will have more and more reason to believe that we have not come to trouble them, but really and truly to do them good. They seem now evidently to regard it as a favor to be in our employment. Still, it is clear that they entertain a lingering apprehension that our settlement among them has a political bearing. This, too, is no doubt the idea of many of the Malays. Even our guide-much as he has been in our Even our company, and often as he has heard our object explained-soon after we pitched upon a place for building, pointed out a little knoll which, he said, would be a fine place for a flag-staff; upon my repelling the suggestion, he affected a feeling of surprise that I should not avow such a design. This afternoon, a son of one of the head men of this village very significantly asked whether I was not going to establish and maintain a military guard, as is done at Pontianak.

Under date of October 20th, Mr. Thomson writes, "The rains are beginning in earnest; the tempest has come slowly and gradually, gathering strength as it advanced, till it threatens soon to deluge the surrounding country."

21. The oldest man in the neighborhood, at least according to his own account, was present with his wife at our evening worship. After our exercises were over, I endeavored to interest him in the great salvation. When I asked

him concerning his prospects for eternity, he said that the Dyaks have no concern about a future world! "When they die they die. Beyond that they never think." So much do they resemble the beasts that perish.

At length Mr. Thomson had the pleasure of seeing the frame of the contemplated building erected "on the summit of a pretty knoll only a few short steps from the river, and three or four minutes' walk from the village."

24. In the affair of raising, after consulting some of their leading men, I proposed that they should come in a body, and help me, as they are accustomed to help one another, and expect no other compensation than such an entertainment as I could give them; or, if they preferred it, I would hire a small number, sufficient to do the work, and pay them the usual wages. Somewhat to my surprise, they came this morning in a body. We made them a little feast -if rice and salt and vegetables can be called a feast. They ate to the full, praised my liberality, and were going away in apparent good cheer, when I gave to each of them a small measure of rice, and a handful of salt; this, it may be supposed, did not lesson their satisfaction. In the morning, they all assembled, at my request, in my little cabin to join in praising God for his goodness hitherto, and in asking his continued favor and smiles.

On the 25th of October, Mr. Thomson returned to Pontianak to complete his arrangements for the occupancy of the new station. He did not reach Karangan again till the 23d of November, having spent more than twelve days upon the upward passage.

Nov. 23. On arriving at Karangan, I found my affairs in a very different state from what I expected. The Dyaks, during my absence, had been remiss in bringing, and even in getting ready, the materials for which I had contracted and actually paid; and my house, so far from being finished, was little more advanced than when I left.

Mr. Thomson remarks at the close of his journal, "The people begin to say that their Malay chiefs will probably oppose their listening to our instructions. These, we are inclined to believe, are merely the suggestions of interested Malay pedlars; the influence may, however, proceed from higher quarters. Butthey that be with us are more than they that be with them."

Miscellanies.

SPECIMENS OF TYPE USED AT THE BOMBAY PRESS.

The part of India in which the Mahratta language is vernacular, is called in the ancient history of the country, Maharashtra. For a long period, probably for some centuries, it formed an independent kingdom. The country in which this language is now vernacular extends as follows: On the sea-coast from Damaun to Goa; from Goa in an easterly direction to Belgaum or to Dharwar, and thence in a northeasterly direction to Kulburga and to Ellichpoor; and from Ellichpoor in a westerly direction to Damaun. The population using the Mahratta language has been variously estimated at from eight to eleven millions. The missionary societies which have missions in the Mahratta country, are the following: the American Board of Commissioners for Foreign Missions, in Bombay, Ahmednuggur, and Mahabuleshwur; the Church Missionary Society, in Bombay and Nassick; the General Assembly of the Church of Scotland, in Bombay and Poona; and the London Missionary Society, in Belgaum.

The Goojerattee language is used in the part of India, commonly called Goojerat; this was anciently one of the kingdoms of India, having sometimes Surat, and sometimes Ahmedabad for its capital. The population using this language is estimated at seven or eight millions. The mission of the London Missionary Society in Surat, of the Society for Propagating the Gospel in Ahmedabad, and of the Irish Presbyterian Missionary Society in Kattaiwar, are in Goojerat, and have their operations in this language. But people using Goojerattee are now found in all the cities and villages in the western part of India. As Bombay became the principal seat of political power and foreign commerce on the western coast of India, many people from Surat and other parts of Goojerat removed to Bombay. Goojeratta is now the commercial language of Bombay, and the number of people to whom it is vernacular probably exceeds seventy-five thousand. This occasions a large demand for the Scriptures and tracts in this language.

The Zendavesta is the sacred book containing the religion of Zoroaster. The greater part of the followers of this religion now live in the western part of India, and are called Parsees. Their principal object of worship is fire. Its worship is enjoined in the extract here given. The number of Parsees in Bombay is estimated at twenty-five thousand; their vernacular language is Goojerattee. A knowledge of the language in which the Zendavesta is written, is confined to their priests, and only a few of them can read it intelligibly. This type was manufactured to be used in printing works which are designed to show the true doctrines and precepts of the Zendavesta. For two or three years past a spirit of religious inquiry has existed among the Parsees.

The type with which these specimens are printed, was manufactured in the foundery connected with the printing-office of the mission of the American Board of Commissioners for Foreign Missions, in Bombay.* The office contains several other fonts of Mahratta and Goojerattee type of different sizes. It contains four iron presses, which are employed in printing the Scriptures, tracts, and school books, and various works in the English language. It also contains a book-bindery.

^{*}A single paragraph from the report of the Bombay Bible Society, for 1842, written without the knowledge of the missionaries, contains important testimony to the value of the improvements introduced by the mission press. "It is here just that the society should be made aware of the great benefits which have resulted from the attention which the American mission press has constantly and skillfully directed to typographical improvements in printing vernacular languages; in both of which they have had remarkable success, considerably reducing the size of the types, without any loss of clearness, or injury to its distinctive character. To those unacquainted with the subject, this may appear to be a subject of very sincere congratulation, but when they shall learn that it reduces the cost of printing nearly one half, that it renders the volume more portable and therefore more acceptable, and has other obvious advantages, the immense importance of these improvements, the result of their care and skill, will appear in the fact that it just doubles the society's means of usefulness, doubles the number of Bibles, doubles the seed which it is their privilege to sow. More need not be said to show the value of such diligence, nor the fitting acknowledgements which are due."

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The Lord's Prayer in Mahratta.

हे आमच्या आकाशांतील बापा, तुईं नाम पिवत्र मानिलें जार्ने, तुईं। राज्य यावें. जिसी आकाशांत तसी पृथ्वीवरिह तुईी इच्छा चालू व्हावी. आमचें प्रतिदिवसाचें अत्र आज आझास दे. आणि जसें आझी आपल्या कण्यांस सोडितों, तसें तूं आमचीं करणें आझास सोड. आणि आझास परिक्षेच्या अवस्थेत नेऊं नये, परंतु आझास दुष्टापासून सोडीव; कारण की राज्य, आणि सामर्थ्य, आणि गौरव, हीं सर्वकाळ तुईं। आहेत; आमेन.

The same in small type.

है आमच्या आकाञांतील बापा, तुझें नाम पवित्र मानिलें जांवें, तुझें राज्य यांवें. जसी आकाञांत तसी पृथ्वीवरिह तुझा इच्छा चालू व्हावी. आमचें प्रतिदिवसाचें अन्न आज आ-ह्यास दे. आणि जसें आद्मी आपल्या ऋण्यांस सीडितों, तसें तूं आमचीं ऋणें आद्मास सीडिश आणि आद्मास परीक्षेच्या अवस्थेंत नेजं नये, परंतु आद्मास दुष्टापासून सीडिव; कारण कीं राज्य, आणि सामर्थ्य, आणि गीरव, हीं सर्वकाळ तुझीं आहेत; आमेन.

The Lord's Prayer in Goojerattee.

એ આકાશમાંના હમારા ખાપ તાહારે નાંમ પવીત્ર મનાએ * તાહારે રાજ આવે જેંમ આકાશમાં તેંમ પરથવી પર તાહારી ઇછા થાએ * હમારા નીતના રાેટલા આજ હમને આપ * ને જેંમ હમે હમારા દેવાદારાને માપ્ત કરીએ છુઇએ તેંમ તું હમારાં દેવાં હમને માપ્ત કર ને હમને પરીપ્તશામાં ન લે પણ હમને મુડાઇથી છેંાડાવ કેંમકે રાજ તથા પરાકરમ તથા મહીમા શરવકાલ શુધા તાહારાં છે * આમીન *

The same in small type.

એ આકાશમાંના હમારા ખાપ તાહાર્ર નાંમ પૈયીતર મનાએ તાહાર્ર રાજ આવે જેમ આકાશમાં તેમ પરથવી પર તાહારી ઈછા યાએ હમારા નીતના રાઢલા આજ હમને આપ∗ ને જેમ હમે હમારા દેવાદારાને માપ્ર કરીએ છઈએ તેમ તું હમારાં દેવાં હમને માપ્ર કર∗ ને હમને પરીખશામાં ન લે પણ હમને ભુ ડાઈયો છે ડાવ કેમકે રાજ તથા પરાકરમ તથા મહીમા શરવકાલ શુધી તાહા રાં છે. આમીન•

Extract from the Zendavesta.

Aludy. αναι ομαν. ομαν. αναν. αναν. τοιοναλαι. τοιοναλα. αναιανα. ομαν. συμου. ομαν. ομαν

American Board of Commissioners for Foreign Missions.

Becent Entelligence.

WEST AFRICA .- Mr. Griswold, in a letter dated at Gaboon, May 8th, writes as follows:

The people among whom we are living, continue to manifest a deep interest in us and in the measures we have adopted for their good. We have free schools in operation, containing between fifty and sixty pupils, of whom about forty are boys. The girls are under the supervision of Mrs. Doct. Wilson, and, indeed, they are taught by her most of the time. Prince Glass, at whose town one of the schools is established, was so earnest for its commencement, that he turned his own servant out of his house—one of the best in the place—and gave it up to our teacher. This he will continue to occupy till a school-house is in readiness, which Prince Glass proposes to erect immediately, entirely at his own expense.

There are many here, who say they are re-solved to choose the God of the Bible, and who doubtless feel some anxiety respecting the future; as yet, however, we have no satisfactory evidence that any have passed from death unto life. Some have thrown away their gregrees, and renounced their supersti-tions. All who live in the towns near us, tions. All who live in the towns near us, profess a regard for the Sabbath; no man of character would like to be seen at work on

this day.

The slave factories at King William's town are doing a great business at present; hundreds, or at least a hundred, are going off every month. They are mostly taken away in boats or schooners of less than fifteen tons burden to St. Thomas, and there put on board larger vessels. The English war steamer Kite seized a schooner in the river, a few days since, which had been taken up a little creek and concealed. The Kite's boats went up, piloted by a Gaboon man from this side, and brought her down. When the boats hove in sight, the men were just about taking their dinner on deck. Instantly, they dropped their plantains and dried fish, and run for their lives. The captain declares he came for wood; and so all say, who are taken in this infamous business.

Prince de Joinville, with his small squadron, visited the Gaboon river in February, and endeavored to purchase ground of King Willism, on the south side of the river, for a fort; but the negotiation was unsuccessful. Subsequently, two French men-of-war arrived, and the commander attempted to purchase a spot on the north side of the river. Gua Ben, it is said, yielded to his wishes. We may soon expect to hear that the Romanists have commenced operations there.

Mr. Walker, writing from the same place, May 29th, says:

Preaching is sustained at four places-in the church here, at St. James' town, about one mile north of this, at Prince Glass' town, three miles south, and at Case's town, one mile south. The attendance at these places of worship is usually very good.

An English steamer, bearing despatches to the government officers on this coast, entered the river last Sabbath morning. She came the river ast Sabata morning. She came for fuel, and the captain wished to set the people to work at once. They had large quantities of wood cut and on the beach. The captain urged them to carry it off, but every man said, "Tomorrow," "tomorrow," Not a canoe load went off; but on Monday morning, the river was all alive with men. The wood was principally in the hands of the head men, and we have gained so much influence over them that they do not like to labor on the Sabbath.

King George, on the south side of the river, wishes the missionaries to commence a station at his town, as soon as possible. He says he will build a school-house, and clear the ground for any other building which may be needed.

TURKEY .- In a letter, dated July 17th, Mr. Dwight says, "We have cheering news from all parts of the Armenian field, though there are also many adversaries. Both in Trebizond and Erzeroom, the reformation is making very perceptible progress; but the bishops, in each of those places, are attempting to raise a persecution. Mr. Schneider has recently visited some Armenian villages about Nice; he was well received and had many opportunities to preach the gospel."

MOUNTAIN NESTORIANS .- Doct. Grant, in a letter written from Tyary, June 4th, represents the state of the country as still unsettled. "I fear," he says, "that these unhappy lands are doomed to yet greater miseries." "The patriarch, after a vain attempt to conclude favorable terms of amity with the Hakary chief, made an unsuccessful effort to raise an efficient army to oppose him. He assembled some four or five hundred soldiers on the borders, where he remained some days with the malek, waiting for more soldiers. In the mean time the Koords made a descent on the malek's pasture grounds, drove away some 3,000 sheep, and killed eight or ten persons. Considerable alarm was also felt at this village, and apprehensions are still entertained."

BOMBAY .- Mr. Hume writes, in a letter dated June 17th, that the boys' schools connected with the mission are in a flourishing state; the girls' schools have not yet recovered from the shock they received at the time of the baptisms in January. A few appear to be anxious respecting their spiritual prospects.

AHMEDNUGGUR.—Mr. Ballantine, in a letter dated June 15th, says that five individuals were admitted to the mission church on the 14th of the preceding month. One of the number was the gooroo mentioned in the journal of Mr. Ballantine which was published in the Herald of July. "We love to see such men," the letter states, "taking their stand on the side of Christ, their influence is so extensive."

MADURA.—Mr. Cherry, writing from Seva Gunga, March 25th, says that five persons were received into the church at that station on the second Sabbath in February. Three of them were boys connected with the English boarding school; another was a teacher in one of the free schools. On the same day a new church was dedicated.

A letter of Mr. Muzzy, dated at Terupuvanum, April 6th, states that some of the boys in the boarding school were anxiously inquiring what they must do to be saved; a few were indulging the hope that they had passed from death unto life. "The desire for religious conversation has been so great that scarcely an evening has passed for weeks in which some of the boys have not come to my study for private conversation and prayer. Six have made application to be received into the church."

CHEROKEES.—Doct. Butler, writing from Fairfield, July 10th, says that the church at that station has seventy-five members; in the Sabbath school there are, on an average, thirty pupils; sometimes there are as many as forty-five; the day school has about twenty-five scholars. An auxiliary Bible Society has been recently organized, to which forty-five dollars are already subscribed.

On the first of last August, we commenced building a meeting-house at this place. Our house of worship was not sufficiently large to contain the congregation, especially at our communion seasons. On the Sabbath previous, I preached from Nehemiah 6: 6-8. Several stories had been put in circulation to hinder, if they could not stop, the work. On the nineteenth day after we commenced, we had our logs hewed, and drawn from two to two and a half miles, and a good log building mised, fifty feet long and thirty feet wide to the eaves. Several of those who had opposed us, came to our assistance.

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Major Lowrey, who is seventy-six years old, and candidate for the office of second chief, assisted. Several others who are candidates for council, and several of our Methodist brethren assisted us. About 400 gratuitous days' labor have been already performed on the house, besides about thirty days' team work, with two or three yoke of oxen to a team.

We have thirty feet by twenty partitioned off for a school-room; the partition is moveable, so that the whole house, when necessary, can be occupied for meetings. Our first meetings were held in our new house on the last Saturday and Sabbath in April.

Сностаws.—From the reports of the missionaries, it appears that the past year has been one of unusual interest among the Choctaws. The health of the missionaries and of the people has been better than in any previous year since their removal. The blessings of industry and civilization are duly appreciated by a large part of the nation. There is also more respect for the Sabbath, and more eagerness to hear the gospel. There are five churches, with 459 members, about 100 of whom have been added during the year. Sabbath and day schools have been well attended. Three natives are under the care of the presbytery with a view to their future licensure; one of them is a man of much influence and very well educated. The chiefs, though not professors of religion, are all friendly to the gospel. Hundreds have signed the total abstinence pledge.

Mr. Wright, in a letter, dated Wheelock, July 31st, says:

At no former time have we had greater encouragement. The congregations on the Sabbath have never uniformly been so large and attentive, as during the past year. Thirty have, during that period, united with the church at Wheelock, five by letter and twenty-five on profession. As many as fifteen or twenty more may be considered as inquirers. The present number of church members is one hundred and twenty-three. These, with few exceptions, afford satisfactory evidence of having passed from death unto life. And with many there is an evident growth in divine knowledge and the graces of the christian character.

Miss Burnham continues to attend her Sabbath school on Red River, as heretofore. There is, in connection with her school, an interesting Bible class. Several of the natives assist in conducting the school. About a dozen of those connected with the school have professed their faith in Christ, since Miss Burnham has had charge of it.

PAWNEES.—Mr. Dunbar says, July 10th, that the Pawnees suffered much during the last winter, which they call "a winter by itself, different from all other winters." They have felt considerable dissatisfaction with the United States agent, which has operated unfavorably to their intellectual and spiritual improvement. The general government has always fulfilled its treaty with the Pawnees, making appro-

priations whenever they have been asked for. Four farmers are under appointment; eighteen yoke of oxen have been furnished; two blacksmiths' shops have been erected. On the 27th of June, the Sioux made an attack upon a village of the Pawnees near the residence of Mr. Dunbar, burnt about one half of their lodges, captured several children and 200 horses, killed sixty-seven men and a number of women and children, besides wounding twenty-six. Among the killed are some of the best and bravest of the tribe.

OREGON INDIANS.—Doct. Whitman was one hundred miles west of Laramie's Fork, Black Hills, on the 20th of July. The Indians at his station were very anxious for his return. One of them said to Mrs. Whitman, "O, that I could eat of the word of God to the full!"

SIOUX.—Mr. Riggs has commenced a new station at Traverse des Sioux. Writing from this place, July 24th, he represents the issue of the experiment which he is making there as somewhat uncertain. The Sioux are in a state of mind which is very unfavorable to missionary effort. This is owing to a variety of causes—as the non-ratification of the treaty made with them two years ago, their deep poverty and consequent sufferings, their quarrel with the Ojibwas, etc. Mr. Riggs mentions the following incident.

As Mr. and Mrs. Hopkins were going to Lac Qui Parle to spend the summer, Mrs. Riggs, and the three young men who had been with us as far as Ohio, accompanied them. On the last day of their journey, when they expected in a few hours to greet their friends, a war party of Ojibwas killed and scalped two men who were coming to meet our party. One of those killed was a brother, and the other a relative of one of the young men with Mrs. Riggs.

NEW-YORK INDIANS.—Mr. Bliss, in the annual report of the Cattaraugus station, says that the number of church members, on the 1st of July, was sixty, of whom fifty-two were Indians in good standing. The schools appear to be prosperous. Temperance has made some progress; several who have been in the habit of drinking too freely, it is hoped, are permanently reformed.

Bonations,

RECEIVED IN AUGUST.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 185 00
Barnstable to. Ms. Aux. So. W. Crocker, Tr.
Barnstable, A friend, 11 00
Belknap to. N. H. Aux. So.
Gilmanton, So. of inq. in Theolog. sem. 22 00

	oci.
Berkshire co. Ms. Aux. So. T. Greet West Stockbridge, Miss E. Kello	n, Tr.
a child at Madura,	gg, for 12 00
Williamstown, Cong. chh. and	12 00
of Williams coll. 103.13:	160 99 101
Boston and vic. Ms. By S. A. Danfo	rth, Agent.
Boston, (Of which fr. West chh. a	lady, for
ell, 20; miss. box at Miss. House	3.76:) 94 on
Chautauque co. N. Y. Aux. So. 1.	H. Taylor, Tr.
Cheshire co. N. H. Aux. So. S. A. G	erould. T.
Dublin, Trin. chh.	8 00
Williamstown, Cong. chh. and so 66,0; officers and students of Williams coll. 103,13; Boston and vic. Ms. By S. A. Danfe Boston, (Of which fr. West chh. a sem. at Constantinople, by Rev. lell, 20; miss. box at Miss. House Chautauque co. N. Y. Aux. So. 1. I Smclairville, Chh. 1; Rev. E. T. 1 Cheshire co. N. H. Aux. So. S. A. G Dublin, Trin. chh. Jaffrey, Coll. Keene, Gent. 31,50; la. special	2 65
effort, 44,07; mon. con. 22,77;	98 34
Marlboro', Indiv. 9,75; a fem. friend, 1;	10 75
New Alstead, Coll. 14,50; mon.	10 10
con. 10,50; Rindge, C. Cole, 5; a lady, 5;	25 00
Roxbury, Miss. so.	10 00 4 29
Troy, Mon. con.	10 00
Winchester, Gent. and la.	14 59
	183 62
Ded. exp. paid by aux. so. Chittenden co. Vt. Aux. So. W. I. S Burlington, H. Hatch, S; E. F. 3;	75—182 87
Burlington, H. Hatch, 8; E. F. 3;	11 00
Jericho Centre, 1st cong. chh. Hinesburg, Chh. and so.	7 00
Cumberland co. Me. Aux. So. D. E. Brunswick, Cong. chh.	40 00-58 00 vans, Tr.
Brunswick, Cong. chh. Gorham, Mrs. Hale,	200 00 4 84
North Bridgeton, Cong. chh. Essez co. North, Ms. Aux. So. J. Ca Bradford, E. par. 14; fem. char. so. 6; a lady, av. of beads, 3,42; Haverhill, W. chh. special coll. Newburyport, La. Sandw. Isl. so. 21; Miss Norton's class, 50c. Essez. co. South, Ms. Aux. So. C Richardson, Tr. Essex. Cong. chb. and so.	ddwell, Tr.
so. 6; a lady, av. of beads, 3,42;	23 42
Haverhill, W. chh. special coll.	6 00
so. 21; Miss Norton's class, 50c.	21 50-50 92
Essez co. South, Ms. Aux. So. C	. M.
Essex, Cong. chh. and so.	46 70
Essex, Cong. chh. and so. Lynn, Mr. Cook's so. mon. con.	7 50
Manchester, Miss Sheppard, dec't Fairfield co. East, Ct. Aux. So. S. S Brookfield, Rev. Abner Brund	d, 53—54 73
Brookfield, Rev. ABNER BRUND	AGE,
which const. him an Hon. Mem Geneva and vic. N. Y., By C. A. Co	ook Agent
Avon, Cong. chh.	4 24
Berkshire, do. to const. Rev. I. D. Baker of Harford, an Hon.	
Mem.	51 44
Elmira, 1st presb. chh. to const. Rev. B. M. Goldsmith of	
Southport, and Rev. CHARLES	
C. CARR of Fairport, Hon.	100.00
Mem. Hector, Presb. chh.	100 00 15 54
Hector, Presb. chh. Ithaca, 1st presb. chh.	192 50
Junius, Presb. chh. Lawrenceville, Pa. Presb. chh.	12 00
5; Mrs. M. Hudson, 25; J. F. 5;	35 00
Maine, 1st cong. chh. Newark Valley, Presb. chh.	1 65
17.81; coll. 49.36; Rev. M.	
Ford, which and prev. dona.	
an Hon. Mem. 20:	87 17
Otisco, Cong. chh.	44 04
Ovid, Presb. chh. mon. con. 19,84; M. Brownell, 10;	29 84
Owego, Coll. 178,33; mon. con.	
47,95; Richford, Cong. chh.	226 19 7 07
Salina, Mon. con.	12 58
Trumansburg, Presb. chh.	2 50
	821 75
Grafton co. N. H. Aux. So. W. Gr	2 08-919 67 een. Tr.
Lebanon, Mon. con.	51 00
Greene co. N. Y. Aux. So. Rev. Dr	. Porter, Tr. 25 00
Lebanon, Mon. con. Greene co. N. Y. Aux. So. Rev. Dr Catskill, H. Whittlesey, Hampden co. Ms. Aux. So. C. Mer Agawam, Contrib. 20,53; mon.	riam, Tr.
Agawam, Contrib. 20,53; mon.	25 67
con. 15,14;	35 67

Blandford, Gent. 40,42; la. 54,35; which const. Rev. TYRREL	Newbury, Centre sab. sch. for G. W. Campbell, Ceylon, 10 00-110 00
Which const. Rev. TYRREL BLAIR an Hon. Mem.; mon.	G. W. Campbell, Ceylon, 10 00-110 00 Palestine Miss. So. Ms. E. Alden, Tr.
16 75:	Cohasset, Mon. con. 5 62
Cabotville, Cong. chh. (of which	Penobscot co. Me. Aux. So. E. F. Duren, Tr.
for schs. in Ceylon, 50;) 91,62; mon. con. 24; 115 62	Bangor, Hammond-st. cong. chh. 20 68 Brewer, Cong. chh. 10 00
East Long Meadow, Mon. con. 28 50	Castine, La. 35 59
Feeding Hills, Coll. 25 07	Levant, Cong. chh. 8,30; mon.
Long Meadow, Gent. 42 03 Ludlow, Gent. 12,35; mon. con.	con. 15; 23 33—89 60 Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.
20 66: 19, 8, 23; 01 20	Kingston, Mon. con. in Evan. cong chh. 5 50
Monson, Mon. con. and coll. 40; la. benev. so. 44,55; 84 55	Rockingham co. N. H. Conf. of chhs.
la. benev. so. 44,55; 84 55 Palmer, Mon. con. 6; fem. benev.	S. H. Piper, Tr. Epping, Cong. chh. 15; mon.
80. 20; 26 00	con. 15; 30 00
Southwick, Coll. 13 00	Greenland, Cong. chh. and so.
Springfield, 1st par. mon. con. 68,98; S. so. mon. con. 43; coll.	extra effort, 11 67—41 67 St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.
40: Hill so. mon. con. 20,08; 172 06	Brasher Falls, C. T. H. 50
Westfield, Coll. 145,70; mon.	Strafford co. N. H. Aux. So. E. J. Lane, Tr.
West Springfield, Mr. Wood's	Barnstead, Cong. chh. Union, Me. Conf. of chhs. S. Andrews, Tr.
so, coll. 208,65; mon. con. 22,10; 230 75-1,124 73	Fryeburg, Cong. chh. and so. 19; H. C.
Hampshire co. Ms. Aux. So. J. D. Whitney, Tr. Amherst, Prof. W. S. Tyler, 16 67	Buswell, 12; 31 00
Post Hampion, S. Williston. 4 66.—91 321	Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 400 00
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	Washington co. Vt. Aux. So. J. W. Howes, Tr.
Grafton, Evan. cong. chh. and so. to const. WYMAN FAY and	Barre, Gent. 16,15; la. 24,11; 40 26 Moretown and Duxbury, 2 00
WILLIAM HOLBROOK Hon.	Waitsfield, Cong. chh. and so. 35 00-77 26
Mem. 200 00	Western Reserve, O Aux. So. By Rev.
Milford, Mr. Long's so. mon. con. 30 00—230 00 Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.	H. Coe, Agent,
Penncestown, Gent. 23 00	H. Coe, Agent, Hudson, 2,50; Wes. res. col. 14,27; S. Tracy, 10; Rev. M. Grosvenor, 10; Cuyahoga Falls, 14,44; Twinsburg, 4; Rev. R. Larned, 10; Sharon, 6,16; Aurora, 2; Alwater, 13; Windham, La. 4,50; Kinsman, 17; Mrs. R. Kinsman, 100; T. Kinsman, 10; Geneva 8;
Manchester, 1st cong. chh. and so. 29 00	Cuyahoga Falls, 14,44; Twinsburg, 4;
Peterboro', Mrs. Davidson, 25 00—77 00	Aurora 2: Atwater 13: Windham
Sharon, D. Gould, for David R. Gould,	La. 4,50; Kinsman, 17; Mrs. R. Kins-
Ceylon, 25 00	The state of the state of the state of
Lowell and vic. Ms. Char. So. W. Davidson, Tr. Lowell, John-st. chh. mon. con. 130;	Brownheimn, 1; G. Wells, 20; Un-
subscrip. 50; Miss E. Church, 5; 185 00 Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	known, 1; Farmington Centre, 1,25; Mesopotamia, 1; Youngstown, 20; Charleston, 2,75; Elyria, 27; Berlin,
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	Charleston, 2,75; Elyria, 27; Berlin,
Bradford, Cong. so. Hopkinton, Gent. 28,68; ln. 26,95;	2,75; Milan, Chh. which and prev. dona. const. Rev. Everton Judson
mon. con. 21,11; Mr. and Mrs.	an Hon. Mem. 14,63; Rev. E. J. 5;
Kimball, 10; sab. sch. 2,08; 88 82	B. S. 2; Rootstown, 35,15; G. Chase,
Pembroke, Rev. A. Manning, 10 00 Pittsfield, Cong. so. 31 79—143 86	10; Streetsboro', 6; Euclid, 20; J. D. C. 5; York, 18; Chatham, 5; la. benev.
Michigan Aux. So. E. Bingham, Tr.	so. 8; Burton, 14,12; Chardon, a friend,
Detroit, Mon. con. 121,07; J. Hulbert, 10;	5; Unionville, 7,12; av. of paper, 4;
a friend, 10; G. A. F. 2; less dis. 2,82; 140 25 Middlesex South, Ms. Conf. of chhs.	Newton Falls, 10; 471 64 Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
O. Hoyt, Tr.	Grafton, Cong. so. 23; D. Wright, 10; 33 00
Concord, Evan. chh. and so. mon. con. 43 08	Windham co. North, Ct. Aux. So.
Middlesex Asso. Ct. H. C. Sanford, Tr. Easthampton, Cong. so. 17 00	G. Danielson, Tr. North Woodstock, Cong. chh. and so. 34 50
Haddam, do. 28 00—45 00	Windsor co. Vt. Aux. So. J. Francis and
Monroe co. and vic. N. Y. By E. Ely, Agent.	E. C. Traey, Trs.
Rochester, Sab. sch. of Brick presb. chh. for Frances Maria Burchard, Ceylon, 20 00	Chester, Cong. chh. mon. con. 14 50
New Haven City, Ct. Aux. So. A H.	Norwich, S. par. mon. con. (of which for miss. to W. Africa,
Malthy, Agent,	25c.) 24; av. of jew. 1,50; 25 50
New Haven, Church-st. chh. and so. 114,53; union mon. con. 35,04; Yale	Rochester, Cong. chh. and so. 27 27—67 27 Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.
coll. do. 19,20; Court-st. chh. do. 7,03;	Lunenburg, Miss P.'s juv. miss. class,
Mrs. E. L. B. I; New London and vic. Ct. Aux. So. C. Chew, Tr.	for books for girls sch. Dindigul, 1 55
Stonington, 1st cong. chh. mon. con. 10 00	York co. Me. Conf. of Chhs. Alfred, Cong. chh. and so. 30 00
New York City and Brooklyn, Aux. So.	
J. W. Tracy, Tr. 237 95 Norfolk co. Ms. Aux. So. Rev. S. Harding, Tr.	Total from the above sources, \$6,135 89
	VARIOUS COLLECTIONS AND DONA
Brookline, Mon. con. 25 00 Roxbury, Eliot chh. and so.	VARIOUS COLLECTIONS AND DONA-
gent. and la. 20; mon. con. 16,05; a friend, 2; 38 05	TIONS.
West Medway, Sab. sch. for	A friend, by C. S. 100; do. bal. of account,
West Medway, Sab. sch. for Ceylon miss. 3,43; J. Adams, 5; 8 43	27; do. 3; do. av. of jew. 75c. 130 75
Wrentham, M. Everett, 10 00—81 48	Allegan, Mich. 1st presb. chh. mon. con. 5 00
Old Colony, Ms. Aux. So. H. Coggeshall, Tr. New Bedford, Trin. chh. 160 00	Andover, Ms. S. par. gent. and la. 250; Old S. chh. 33,12; Phillips acad. \$20
Oneida co. N. Y. Aux. So. A. Thomas, Agent,	prev. ack. for Samuel H. Taylor, Ceylon, 283 12
Rome, John W. Bloomfield, which	Ballston Spa, N. Y. Rev. T. S. Wicks, 25 00
and prev. dona. const. him an Hon. Mem. 20 00	Barrington, R. I. La. benev. asso. 15 00 Batavia, Ill. Presb. chh. 12 00
Grange co. Vt. Aux. So. II. Hale, Tr.	Bedford co. Va. A dying child, 100 Bridgehampton, N. Y. Fem. benev. so. 20;
Bradford, Gent. 53,12; mon. con. 25,25; la. 21,63; 100 00	fem. select sch. 5; 25 00
200 00	fem. select sch. 5; 25 00

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Brunswick, N. Y. Presb. chh.	7 00	Thetford, Vt. Miss Nancy Kingsbury, by
Calais, Me. Cong. so.	50 00	Eunice White, Ex'r, 50 00
Champlain, N. Y., P. Moore,	17 35 40 00	
Cambria, N. Y. 1st cong. chh. Champtain, N. Y., P. Moore, Denton, N. Y. Presb. chh.	8 25	\$4,190 42
Drapers Valley, Va. Miss E. M. Wilcox,	5 00	Amount of donations and legacies acknowledged in
Easton, Pa. Juv. miss. so. of Meth. chh.	7 57	the preceding lists, \$12,934 35.
East White Hall, N. Y. Cong. chh. 10,13; R. Adams, 10;	20 13	- Free Park 1000 (012) 001 000
Ellsworth, Me. Juv. miss. asso.	7 00	GENERAL PERMANENT FUND.
Ellsworth, Me. Juv. miss. asso. Fairfield, N. J. Presb. chh.	20 00	OBMERIT FUND.
Fort Tricson, Ark. Mon. con. Greenwich, O., W. M. Mead, Hagerstoven, Md. La. sew. so. Hudson, N. Y., P. H.	11 00	West Spring field, Ms. Timothy Allyn,
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Hudson, N. Y., P. H.	E 400	Ex'r, 647 50
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Keesville, N. Y. Chil. of mater. asso. for Abraham D. Brinckerhoff, Ceylon,		DONATIONS IN CLOTHING, &c.
Abraham D. Brinckerhoff, Ceylon,		A friend, Flannel, etc.
Kingston, R. I. Coll.	11 00 25 00	Chatham, O. Clothing, fr. la. benev. so. 0 so
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Machias, Me. Cong. chh. mon. con. Malden, N. Y. Presb. chh. Mentham, N. J. do. Monticello, Ill. Rev. W. Chamberlin,	15 00	Field, for Pine Ridge.
Malden, N. Y. Presb. chh.	130 50	Glens Falls, N. Y., A box, for Mr. Ladd,
Monticello III Rev W Chamberlin	5 00	Broosa.
Montreal, L. C., C.	10 00	Jaffrey, N. H., A box of shoes and paper.
Mountain Nestorians, Doct. A. Smith,	71 43	fr. I. M. Mellville, 5241
Newburgh, N. Y. Rev. WILLIAM C. FOOTE,	** **	Mesopotamia, O. Sewing silk, fr. Mrs. Guild, 1 00 Montpelier, Vt. A box, fr. gent. asso.
which const. him an Hon. Mem.	50 00	Moretown and Duxbury, Vt. A box, fr.
New Lebanon, N. Y., R. Woodworth, a rev. pen. which const. Rev. John K.		sew. cir. 5.57
Davis of Schenectady, an Hon. Mem.	50 00	Norwich, N. Y., Shoes, Ir. T. Enos, for
New Providence, N. J. Presb. chh. 57; Mrs.		Seneca miss. 25 00
M. Riggs, for Mary Riggs, Ceylon, 20;	77 00	Peninsula, O. Clothing, fr. la. Shoreham, Vt. A box, fr. la. so.
New Vernon, N. J. Presb. chh. Norristown, Pa. Presb. chh. sab. sch.	1 33	Spring field, Ms. 4 reams paper, fr. R. A. C.
Orange, N. J. 1st presb. chh. 47; mon. con.	1 00	Streetsboro', O. Clothing, fr. la. asso. 7 12 Strongsville, Cloth, fr. B. Northrop, 33 50
28,26; Mrs. P. S. Condit, 20; 2d do. coll.		Strongsville, Cloth, fr. B. Northrop, 33 50
(of which fr. M. O. Halstead and fam.		Tullmadge, O. do. fr. Rev. S. Whittelsey, 9 00 Windham, O. Clothing, fr. la. 38 00
165,25; mon. con. 19,55; sab. sch. for Asa	320 06	Windham, O. Clothing, ir. la. 38 00
and Jane Hillyer, Ceylon, 40; Philadelphia, Pa. La. so. for fem. board.	320 00	
sch. Molokai, Sandw. Isl. 90; youths		S. Reeve, Treasurer of the Auxiliary Society of
sch. Molokai, Sandw. Isl. 90; youths miss. so. of Cedar-st. presb. chh. for		Richmond and vic., Va., acknowledges the re-
Mary Ramsey, Ceylon, 20; Picatonic, Ill. Presb. chh. mon. con. 5,50;	110 00	ceipt of the following sums, viz.
W Talcott 10:	15 50	Bedford, Peaks presb. chh. 12,79; T. L.
Pittstown, N. Y. Mrs. V.	2 62	Leftwich, which const. Mrs. MILDRED
Pleasant Valley, N. Y. Presb. chh.	32 70	O. LEFTWICH an Hon Mem. 120; R. N.
W. Talcott, 10; Pittstown, N. Y. Mrs. V. Pleasant Valley, N. Y. Presb. chh.' Pontiac, Mich. Presb. chh. la. benev. so. 15; Miss M. L. D. 5: A. L. D. 5:	0* 00	Kelso, 10; Buckingham, A. M. 2; mon. con. 7,50; Charlotte, S. Hoge, for sch. in
Miss M. L. D. 5; A. L. D. 5; Poughkeepsie, N. Y. 1st cong. chh.	25 00 29 37	Bombay, 20; P. Legrand, 20; Culpepper,
Pulaski co. Va. Miss E. Graham, for miss.	23 01	M. C. Glassell, 5; Elk Branch and Shep-
to W. Africa,	20 00	herdstown, Cong. coll. 10,13; J. Snyder, Sen. 10; A. V. 4; W. A. H. 4; two chil.
Rome, N. Y. 1st cong. chh. a heave off'g,	30 25	37c. Fluvanna, J. M. Cocke, 50; Hano-
Silver Creek, Mich. J. Sellick,	40 00	ver, Mrs. A. 50c. Lexington, Presb. chh.
Sparta, N. J. Presb. chh. Troy, N. Y. 2d presb. chh. sab. sch. for E.	40 00	18,92; S. W. 3,50; Lynchburg, 2d presb.
Hopkins and S. W. Dana, Ceylon, 40;	- 1	chh. (of which to const. Rev. E. H.
Hopkins and S. W. Dana, Ceylon, 40; S. W. Dana, 100; C. H. Kellogg, (of		Cumpston an Hon. Mem. 50;) 168,38;
which to const. Rev. Charles Wads-		T. A. Holcombe, 10; Prince Edward, Douglass chh. 60,71; mon. con. 5; J. D.
WORTH an Hon. Mem. 50; for C. H. Kellogg, Ceylon, 20;) 90; C. Lyman, 20;		Morton, for a hea. boy at Ahmednuggur.
I. S. Hakes, 25; E. W. Boughton, 30,		20; J. B. Morton, 5; Richmond, United
indiv. 93,50;	398 50	presb. chh. on Shockoe Hill, Coll. 30,52;
Virginia Settlement, Ill. Presb. chh.	8 00	James Caskie, which const. him an Hon. Mem. 125; S. Reeve, 100; F. James
Waimea, Sandw. Isl. Chh. to const. Rev. Lorenzo Lyons an Hon. Mem.	50 00	and fam. 100; A. M. Coleman, 60; C.
Washington, D. C. Miss. asso. of 1st	00 00	Gennet and fam. 50; L. Webb, 30; S. M.
presb. chh.	165 09	Pleasants, 25; F. Bransford, 25; A. Burr, 20; J. D. Munford, 20; W. P. Strother,
Washington, Ala. Two ladies,	20 00	20; J. D. Munford, 20; W. P. Strother, 20; S. McGruder, 20; M. Young, 20; E.
Waterford, N. Y., A friend,	2 00	Anderson, 20; J. Scott, 20; J. N. Gordon,
8	9,743 93	20; C. Howard, 20; indiv. 382; 3d presh.
	,	chh. Mr. and Mrs. E. Pleasants, 15;
LEGACIES.	- 1	Rocky River, N. C. Chh. 15; G. W.
Amherst, Ms. Mrs. E. Ely, by David Mack,		Leyburn, 6,50; A. Selden, 2; 1,712 32
Jr., Ex'r,	400 00	
Boston, Ms. Mrs. C. Baker, (prev. rec'd,		MI. Allerday and large states and an arrival
£17,000;)	225 42	The following articles are respectfully solicited from
Centre Harbor, N. H. Mrs. Julietta Benson, by Rev. A. Benson, Ex'r,	200 00	Manufacturers and others.
Dorchester, Ms. John A. Chamberlain by	200 00	Printing paper, writing paper, blank-books,
	3,000 00	quills, slates, etc., for the missions and mission-
Granby, Ct. W. Lewis, by H. White,	,	schools.
(prev. rec'd, 10;)	15 00	Shoes, hats, blankets, sheets, pillow-cases, tow-
Pike co. O. William Hampton, by N. K. Clough,	300 00	els, shirts, socks, stockings, fulled-cloth, fannel, domestic cotton, etc.
		and the state of t